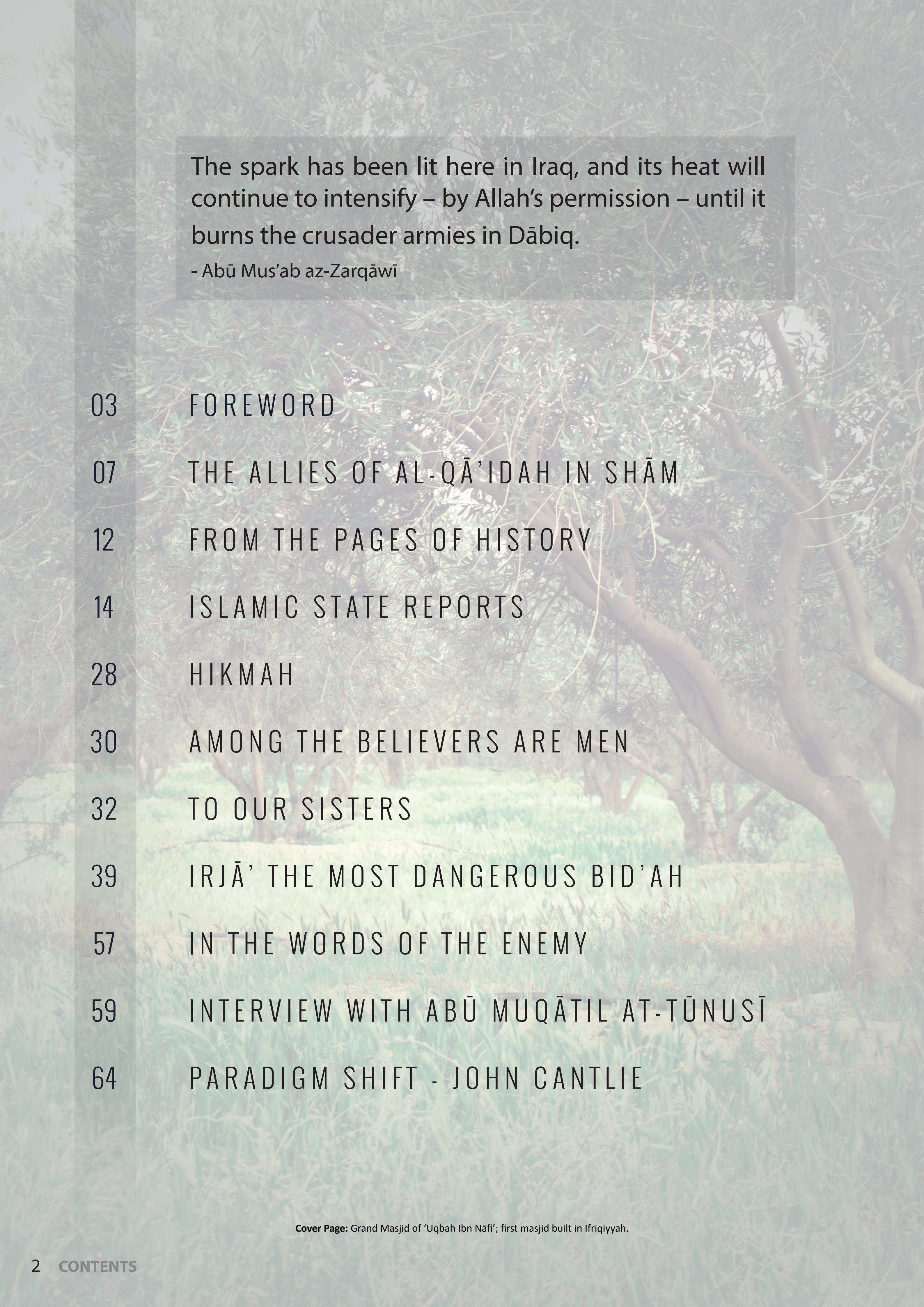
DABIQ

ISSUE 8

1436 JUMADA AL-AKHIRAH

SHARI'AH ALONE WILL RULE AFRICA



> The spark has been lit here in Iraq, and its heat will continue to intensify – by Allah’s permission – until it burns the crusader armies in Dābiq.
>
> - Abū Mus’ab az-Zarqāwī

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Cover Page: Grand Masjid of ‘Uqbah Ibn Nāfi’; first masjid built in Ifrīqiyyah.

FOREWORD

Allah (ta'ālā) said, {Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of tāghūt. So fight against the allies of Shaytān. Indeed, the plot of Shaytān has ever been weak} [An-Nisā': 76].

Allah (ta'ālā) also said, {You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred} [Al-Hashr: 22].

Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Whoever is killed under a blind banner, calling to 'asabiyyah (tribalism or factionalism) or supporting 'asabiyyah, then his death is a death of Jāhiliyyah" [Reported by Muslim on the authority of Jundub Ibn 'Abdillāh].

Allah's Messenger (sallallāhu 'alayhi wa sallam) also said, "Indeed, everything from the affairs of Jāhiliyyah has been placed beneath my foot" [Reported by Muslim on the authority of Jābir Ibn 'Abdillāh].

Shaykh Abū Mus'ab az-Zarqāwī (rahimahullāh) said, "We do not perform jihād here for a fistful of dirt or an illusory border drawn up by Sykes and Picot. Similarly, we do not perform jihād for a Western tāghūt to take the place of an Arab tāghūt. Rather our jihād is loftier and more superior. We perform jihād so that Allah's word becomes supreme and that the religion becomes completely for Allah. {And fight them until there is no fitnah and [until] the religion, all of it, is for Allah} [Al-Anfāl: 39]. Everyone who opposes this goal or stands in the path of this goal is an enemy for us and a target for our swords, whatever his name may be and whatever his lineage may be. We have a religion that Allah revealed to be a scale and a judge. Its statement is decisive and its judgment is not amusement. It is the kinship between us and the people, for our scales – by Allah's grace – are divine, our laws are Qur'ānic, and our judgments are upon the prophetic tradition. The American Muslim is our beloved brother. And the kāfir Arab is our despised enemy even if we and he were to have shared the same womb" [Al-Mawqif ash-Shar'ī min Hukūmat Karazay al-'Irāq].

The Khalīfah (hafidhahullāh) said, "O Muslims everywhere, glad tidings to you and expect good. Raise your heads high, for today – by Allah's grace – you have a state and khilāfah, which will return your dignity, might, rights, and leadership. It is a state where the Arab and non-Arab, the white man and black man, the easterner and westerner are all brothers. It is a khilāfah that gathered the Caucasian, Indian, Chinese, Shāmī, Iraqi, Yemeni, Egyptian, Maghribī (North African), American, French, German, and Australian. Allah brought their hearts together, and thus, they became brothers by His grace, loving each other for the sake of Allah, standing in a single trench, defending and guarding each other, and sacrificing themselves for one another. Their blood mixed and became one, under a single flag and goal, in one pavilion, enjoying this blessing, the blessing of faithful brotherhood. If kings were to taste this blessing, they would abandon their kingdoms and fight over this grace. All praise and thanks are due to Allah. Therefore, rush O Muslims to your state. Yes, it is your state. Rush, because Syria is not for the Syrians and Iraq is not for the Iraqis. The Earth is Allah's. {Indeed, the Earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous} [Al-A'rāf: 128]. The State is a state for all Muslims. The land is for the Muslims, all the Muslims" [A Message to the Mujāhidīn and the Muslim Ummah in the Month of Ramadān].

Nationalism, patriotism, tribalism, and revolutionism were never the driving forces inside the heart of the muwahhid mujāhid. For him to lose his tongue would be more beloved to him than to voluntarily utter slogans of nationalist Jāhiliyyah. Rather, the banners of nationalism are beneath his dusty feet, as they oppose Tawhīd and the Sharī'ah and represent the kufrī and shirkī ideologies brought to the Muslim world by the two crusaders: Sykes and Picot.

Amongst the greatest deeds the muwahhid performs is his rejection of nationalism. Rather, his Islam is not correct until he disbelieves in nationalism, as nationalism declares people equal regardless of their religion, it does not discriminate between them accordingly, it limits the religion to a nationalist border, and it prohibits its expansion beyond. For these reasons, nationalism was innovated by the West, as through it, they elevated their dhimmī brethren, empowered apostasy in the Muslims' lands, divided and conquered the Muslim peoples, and defended the crusaders' lands from offensive jihād.

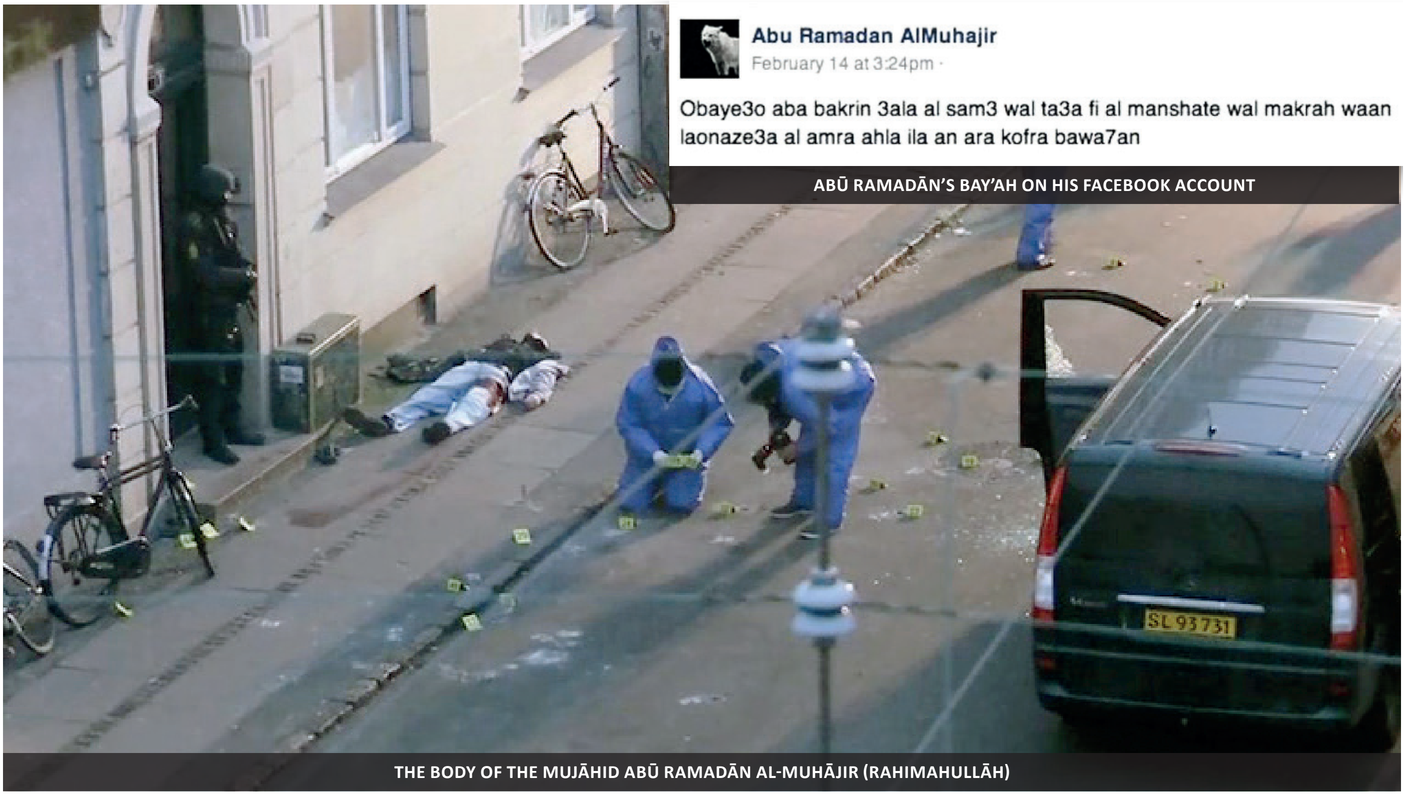
The tāghūt Fir'awn ruled his people through factionalism, a predecessor to nationalism. {Indeed, Fir'awn exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters} [Al-Qasas: 4].

And the Muslims were ordered to fight everyone that stands in the way of this religion becoming manifest over all others, not to terminate its expansion upon reaching national borders. {It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, even if the mushrikīn despise such} [At-Tawbah: 33]. {And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease – then indeed, Allah is Seeing of what they do} [Al-Anfāl: 39].

And the kuffār can never be the equals of the Muslims even if both were to come from the same land. {Then will We treat the Muslims like the criminals? What is [the matter] with you? How do you judge?} [Al-Qalam: 35-36]. {Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?} [Sād: 28].

Therefore, pure tawhīd and nationalism can never coexist.

Finally, nationalism must be disbelieved in so that victory can be achieved for Islam and the Ummah. {Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon



Abu Ramadan AlMuhajir
February 14 at 3:24pm ·

Obaye3o aba bakrin 3ala al sam3 wal ta3a fi al manshate wal makrah waan laonaze3a al amra ahla ila an ara kofra bawa7an

ABŪ RAMADĀN'S BAY'AH ON HIS FACEBOOK ACCOUNT

THE BODY OF THE MUJĀHID ABŪ RAMADĀN AL-MUHĀJIR (RAHIMAHULLĀH)

the Earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient} [An-Nūr: 55].

It was the rejection of nationalism that drove the mujāhidīn in Nigeria to give bay'ah to the Islamic State and wage war against the Nigerian murtaddīn fighting for the Nigerian tāghūt. It was the rejection of nationalism that drove two Tunisian soldiers of the Khilāfah to kill crusaders with visas to Tunisia issued by the Tunisian tāghūt. It was the rejection of nationalism that drove five Yemeni soldiers of the Khilāfah to target Yemeni Rāfidah in Sanaa and Sa'dah. It was the rejection of nationalism that drove the Iraqi, Shāmī, and muhājir soldiers of the Islamic State to wage war against the Iraqi Sahwah and the Syrian Sahwah, after the Sahwāt had betrayed Islam and the Muslims. It was the rejection of nationalism that drove the Libyan and muhājir soldiers of the Islamic State to wage war against the newly erected Libyan tawāghīt: the House of Representatives and the General National Congress. It was the rejection of nationalism that drove the Islamic State to expand from Iraq into Shām and thereafter to other lands: West Africa, Algeria, Libya, Khurāsān, Sinai, Yemen, and the Arabian Peninsula. And it is the rejection of nationalism that will drive the Khilāfah to continue expanding until it takes Constantinople and Rome from the Crusaders and their allies by Allah's permission…

ABŪ RAMADĀN AL-MUHĀJIR (RAHIMAHULLĀH)

It was also the rejection of nationalism that drove Abū Ramadān al-Muhājir (Omar Abdel Hamid el-Hussein – may Allah accept him) – despite his

THE AFTERMATH OF ABŪ RAMADĀN'S OPERATION

Danish birth and upbringing – to target Danish Jews and Danish mockers of the Messenger (sallallāhu 'alayhi wa sallam) until he achieved martyrdom in Denmark after pledging bay'ah to the Khilāfah from Denmark.

LARS VILKS - THE KĀFIR WHO MOCKED THE PROPHET

Abū Ramadān did not let national borders and skies stop him. He did not let a "citizenship" he disbelieved in prevent him from obeying his Lord, defending his Prophet's honor (sallallāhu 'alayhi wa sallam), and retaliating for his brethren in the Khilāfah. Rather, his own blood and soul were valueless for him to sacrifice for his religion and its expanding body. He gathered what he could of arms, surveyed targets, relied upon his Lord, and executed his brave and selfless attack, terrorizing the Christians, Jews, and atheists of Denmark – a pagan nation that insulted the Messenger (sallallāhu 'alayhi wa sallam) and a member of the crusader coalition against the Islamic State. The filthy blood of the Danes was spilled by his blessed hands, by which he guaranteed for himself a place in Paradise, inshā'allāh. And with the noble blood and tireless sweat of his likes, history is written and preserved.

And now, has the time not come for the crusaders, atheists, and apostates to realize that the Islamic State and its message to the world is here to stay?

The Khalīfah (hafidhahullāh) said, "Let the world know that we are living today in a new era. Whoever was heedless must now be alert. Whoever was sleeping must now awaken. Whoever was shocked and startled must comprehend. The Muslims today have a loud, thundering statement, and possess heavy boots. They have a statement that will cause the world to hear and understand the meaning of terrorism, and boots that will trample the idol of nationalism, destroy the idol of democracy, and uncover its deviant nature" [A Message to the Mujāhidīn and the Muslim Ummah in the Month of Ramadān].

May Allah accept Abū Ramadān, gather him with the Prophet (sallallāhu 'alayhi wa sallam) in Paradise, and make him an example for the Ummah everywhere to follow...

ABŪ RAMADĀN AL-MUHĀJIR (RAHIMAHULLĀH)

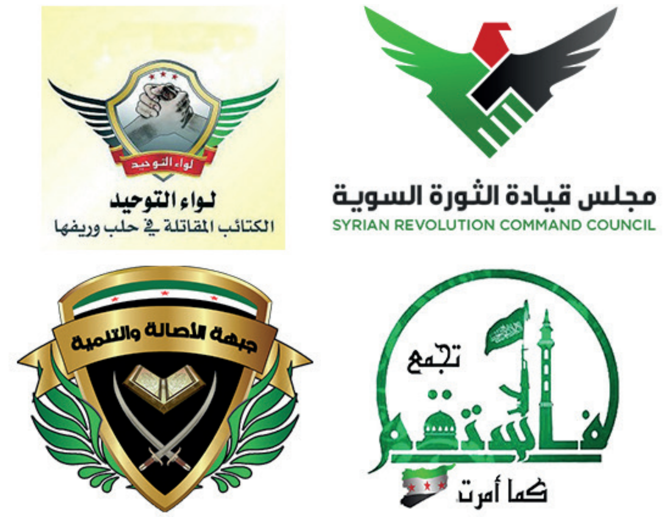
THE ALLIES OF AL-QĀ'IDAH IN SHĀM

Abū Hamzah al-Muhājir (rahimahullāh) said in his advice to the nationalist factions of Iraq, "To those who fight for the sake of the nation and under the banner of patriotism and nationalism, I say, did not a man come to Rasūlullāh (sallallāhu 'alayhi wa sallam), as reported by al-Bukhārī and Muslim on the authority of Abū Mūsā (radiyallāhu 'anh), and say, 'O Rasūlullāh, what is fighting fī sabīlillāh? One of us might fight out of ghadab (anger) or fight out of hamiyyah (zeal).' So the Prophet (sallallāhu 'alayhi wa sallam) lifted his head towards him and said, 'Whoever fights so that the word of Allah becomes supreme, then he has fought fī sabīlillāh ('azza wa jall).' An-Nawawī, Ibn Hajar, and others said that hamiyyah is to fight out of pride, jealousy, or in defense of the clan. Rather, al-Hāfidh Ibn Hajar said in 'Al-Fath,' 'It is possible that fighting out of hamiyyah could mean fighting to repel a harm and that fighting out of ghadab could mean fighting to attain a benefit.' So has your fighting, O people, gone beyond what the Prophet (sallallāhu 'alayhi wa sallam) warned against? Rather, it is the full extent of your purpose, whereas what is demanded by Allah's Sharī'ah is just as al-Hāfidh Ibn Hajar said in 'Al-Fath,' 'Fighting is not fī sabīlillāh unless the only purpose of his fighting is to make Allah's word supreme.' Liberating the nation and other goals enter into this as a consequence but not as the purpose. You have known the harm in this form of fighting, as most of the Arab rulers today came to power after wars under the banners of nationalism. How do you see the outcome? Is it not loss in the Dunyā and Hereafter?" [The Second Interview].

Amīrul-Mu'minīn Abū 'Umar al-Baghdādī (rahimahullāh) said, "The idea of nationalism and patriotism contradicts the religion in a number of its fundamentals. First, preferring people to others is in accordance with their piety not their blood. Allah (ta'ālā) said, {O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you} [Al-Hujurāt: 13]. Second, it contradicts the creed of walā’ and barā’ – a great fundamental of the religion – and uproots it. The Arab Iraqi Christian is their brother who has all rights whereas the Indian or Turkish Muslim has no rights. The Sharī’ah of these people necessitates preferring ‘Uqbah Ibn Abī Mu’ayt and Abū Jahl to Bilāl the Ethiopian and Salmān the Persian. Third, it opposes the bond between the believers. Rasūlullāh (sallallāhu ‘alahyi wa sallam) said, ‘The believer to the believer is like a building, each part holding up the other’ [Reported by al-Bukhārī and Muslim on the authority of Abū Mūsā al-Ash’arī]. He (sallallāhu ‘alayhi wa sallam) also said, ‘The example of the believers with regards to their love, mercy, and sympathy is like that of a single body, if a limb feels pain, the rest of the body responds to it with sleeplessness and fever’ [Reported by al-Bukhārī and Muslim on the authority of an-Nu’mān Ibn Bashīr]. … Fourth, it is based upon the da’wah to jāhiliyyah and partisanship. Allah (ta’ālā) said, {When those who disbelieved had put into their hearts hamiyyah – the hamiyyah of Jāhiliyyah} [Al-Fath: 26]. Rasūlullāh (sallallāhu ‘alayhi wa sallam) said, ‘Whoever calls to ‘asabiyyah (factionalism) is not one of us’ [Reported by Abū Dāwūd on the authority of Jubayr Ibn Mut’im]” [Adhillah ‘Alal-Mu’minīn A’izzah ‘Alal-Kāfirīn].

Amīrul-Mu’minīn Abū ‘Umar al-Baghdādī (rahimahullāh) also said, “Sadly, some of the fledglings of secularism spread the occupation’s lie, formulated a basis for it, argued in favor of it, and raised the banner of blindness in the name of nationalism and patriotism, both of which are exactly what the Magian state constitution entails. They made the resources of Iraq – especially the water and oil – the property of those who possess Iraqi citizenship! So what if Rasūlullāh (sallallāhu ‘alayhi wa sallam) were to migrate to our lands? Indeed, he (sallallāhu ‘alayhi wa sallam) migrated to a land other than his and settled in a home other than his. So are those resources halāl for him and his Companions in accordance with the doctrine of these people? No. As for him (sallallāhu ‘alayhi wa sallam) and the muhājirīn after him having authority and leadership, then for that to occur would necessitate facing the harshest of opposition from these people! How not, when these people are those who said, ‘Iraq is for all the Iraqis and its resources are the property of all the Iraqis.’ Yes, for all of the Iraqis, even if they are from the Yazīdī devil worshippers or Sabian Mandaeans. All of them according to them have equal rights whether he is a Sunnī Muslim or Rāfidī Magian! It does not concern him whether this Iraqi worships our Glorious Lord or a rebellious devil. His right will be protected! O muwahhidīn, our creed is that a Muslim is our brother even if he is a Filipino Asian and that the devil worshipper is our enemy even if he is definitely Iraqi” [Fa’ammaz-Zabadu Fayadhhabu Jufā’ā].

On “25 December 2014,” the Shāmiyyah Front was announced in Aleppo. It consists of the “Islamic” Front, the Army of “Mujāhidīn,” the “Nūr ad-Dīn Zinkī” Movement, “Fastaqim Kamā Umirt,” the Authenticity and Development Front, and most recently, the Hazm Movement. Most of these factions are members of the nationalist Syrian Revolutionary Command Council. All these factions receive supposedly “unconditional” aid from either the Gulf regimes, the CIA, the Syrian National Coalition, or the Free Syrian Army (FSA) Supreme Military Council while “not belonging” to any of them. In “February 2015,” the new front agreed with the Kurdish Autonomous Democratic Administration and the People’s Protection Units (YPG) – the armed branch of the Democratic Union Party (PYD), which is the Syrian branch of the Kurdistan Workers’ Party (PKK) – to implement the Sharī’ah in ‘Afrīn! How exactly the nationalist “Islamists” plan to implement the “Sharī’ah” alongside Marxist and democratic secularists is unfathomable. One question to ask them is whether or not the crusader planes backing the PKK in ‘Ayn al-Islām will aid in the implementation of the “Sharī’ah”…


لواء التوحيد
الكتائب المقاتلة في حلب وريفها
مجلس قيادة الثورة السورية
SYRIAN REVOLUTION COMMAND COUNCIL
جبهة الأصالة والتنمية
تجمع فاستقم كما أمرت

THE NATIONALIST BANNERS OF AL-QĀ'IDAH'S ALLIES

The scenario of nationalist "Islamism" working together alongside nationalist secularism to set up a nationalist government with elements of "Islam" and democracy within a constitutional framework is the same scenario that Egypt, Libya, and Tunisia have experienced. The crusaders, expecting the eventual division of the two sides over the cake, sit back and wait to support the side more favorable towards their interests against the other. The two sides compete to display more and more apostasy so as to win the favor of the crusaders and their allies – the Arab tawāghīt.

Although the game is clear to those with a sound understanding of īmān and wāqi' (current affairs), it was unclear to the jihād claimants of Shām (the Jawlānī front). These deviants instead fought against the Islamic State alongside the Sahwah factions that later formed the Shāmiyyah Front while claiming these factions were battalions of sincere mujāhidīn. The "sincerity" with which the Jawlānī front insists upon describing these factions is becoming clearer by the day.

Below is a transcript of an address given by the head of the political and media department of the Shāmiyyah Front – Zakarīyā Malāhifjī – in a conference held by "the Revolutionary Forces of Aleppo" in Turkey on "1 March 2015." He said:

"In response to the demands of the revolutionists and the insistence of the masses of the revolution in Aleppo on unification and organization so as to face the tyrannical aggression, and in the name of the Shāmiyyah Front, I want to reaffirm before you a number of fixed principles."

"First, the Shāmiyyah Front is a part of the great Syrian revolution whose forces must unify to achieve victory. Unity is the only path towards victory. Division always serves the interests of the criminal regime."

الجبهة الشامية

THE NEWLY-ANNOUNCED NATIONALIST SHĀMIYYAH FRONT

"Second, the Shāmiyyah Front is a faction that represents Syria and the Syrian people. It considers Syria to be for all the Syrians. Liberating the Syrian nation and the Syrian people from the Iranian occupation and toppling Asad's regime are our main goals to end oppression and establish the nation of freedom."

"Third, we consider the Syrian national identity to be the identity of all the components of the Syrian people: Arabs, Kurds, Turkmen, Circassians, Assyrians, and Syriac peoples, as well as all the other religious components."

"Fourth, Syria as it exists now with its internationally recognized geographic borders is a nation for all the Syrian people. The front refuses the division or formation of Syria according to any factional, political, or partisan agenda or ambition."

MALĀHIFJĪ - HEAD OF THE SHĀMIYYAH FRONT'S POLITICAL DEPARTMENT

"Fifth, the world all knows that the Syrian regime was and continues to be the sponsor of the worst terrorism in the region. It has trained and organized gangs of terrorists and through them, it has carried out terrorist operations and assassinations in all the neighboring countries. This regime has called them for help today and used them in its war against the Syrian people's revolution."

"Sixth, it is clear to all of us that the Syrian revolution faces the coalition of the most arrogant regimes of terrorism in the region. This coalition is led by Iran, which has occupied a number of regions in Syria. At the same time, the world community and its organizations have abandoned their responsibility to fulfill their moral and legal obligations to stop the ongoing massacre against the Syrian people, which has been going on for four years. They did not protect the peaceful civilians who went out in enormous protests throughout the first year of the revolution."

"Seventh, the Shāmiyyah Front presents thanks to the brothers and friends of the Syrian people, foremost of which are Turkey, Saudi Arabia, and Qatar, as well as all the other countries. It also asks them to take a resolute stance to save the Syrian people from the Iranian occupation, the Iranian gangs, and the crimes of the regime."

"Eighth, the Shāmiyyah Front believes that Demistora's proposal does not present a plan as a political solution for Syria, nor did he present a written document, rather he proposes a ceasefire in Aleppo to save the regime from its continuous defeats and give the regime a chance to exterminate Douma, Daraa, and all the other Syrian regions. Demistora wants to jump over the decrees of the Geneva I and II Conferences on Syria, which the revolutionists had agreed to under the condition that its first decree be the change of the criminal regime and the transition to a free and independent Syria. O brothers, this emphasizes for us the importance of issuing a unified standpoint towards Demistora's proposals and others', not divided standpoints, because it is a responsibility for all of us before the blood of the martyrs and the masses of the Syrian revolution."

"Ninth, the Shāmiyyah Front calls to exert sincere efforts to prevent judgment by arms in the various disputes of the revolutionists. The last of these disputes occurred in Aleppo. It calls for an independent judiciary to place matters in their right place and prevent the spilling of blood that serves the interests of the criminal regime."

"Tenth, we thank the brothers attending, and we thank the brothers in the Syrian National Coalition and in the Syrian Interim Government. We ask them to continue to provide the constant and organized support for the revolutionists in Aleppo and to work continuously with the allies and friends of the Syrian people so that they do not cut off or reduce this support and thus the criminal machine can thereby continue to be confronted. We also reaffirm to the masses of our people that we will continue with Allah's support to either attain martyrdom or achieve victory. Finally, we salute this gathering, which we hope becomes a unified front for the revolution encompassing all of the city of Aleppo and beyond it, all the Syrian lands, for there is a definite reality that when we unite, the regime will collapse. And finally, we thank you all."

لواء التوحيد

'ABDUL-'AZĪZ SALĀMAH - LEADER OF THE SHĀMIYYAH FRONT

That ends his deviant words… So, according to the allies of al-Qā'idah in Syria, there is no difference between Muslim, Christian (Assyrian/Syriac), and Nusrayrī, Rāfidī, Durzī, and Ismā'īlī; Syria is a country for all of them! According to the allies of al-Qā'idah in Syria, the Syrian National Coalition, the Syrian Interim Government, and the regimes of Turkey, Āl Saud, and Qatar are all their Muslim brothers![1] According to the allies of al-Qā'idah in Syria, it is more important to unify upon nationalism and revolution than to divide for the sake of tawhīd and the truth! And they make these deviant statements while standing under the erected flag of nationalist jāhiliyyah, the flag of the two crusaders – Sykes and Picot!

The questions that every follower of the jihād claimants should ask are: Why did the leadership of the Jawlānī front ally with these factions against the Islamic State? What is the ruling of those who entered into different operations rooms and alliances with these and worse factions against the Islamic State? What is the ruling of those who have cooperated and coordinated with these and worse factions against the Islamic State? Why do these factions publically make blatant statements of jāhilī nationalism – many of their statements being kufr – yet the Jawlānī front continues to ignore these mistakes and not denounce them publically (sometimes even defending them!) and instead focuses its media campaign against the Islamic State? Are the mistakes of the nationalists insignificant compared to the supposed "mistakes" of the Islamic State!

Finally, what is the real difference between Hazm and Syria Revolutionaries Front (former Jawlānī front allies) and between the Army of "Mujāhidīn," "Zinkī," "Fastaqim Kamā Umirt," the Authenticity and Development Front, and the various factions of the "Islamic" Front? Is it just centimeters of beard length and the superficial differences between Morsi and Sisi, both of whom ruled by tāghūt law and led campaigns against the mujāhidīn of Sinai?

The Jawlānī front will find that its betrayal of the muhājirīn and ansār of the Islamic State will end up in the Sahwah's betrayal of the Jawlānī front, and some of this has already begun…

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[1] These Sahwah factions of apostasy kill the people of Islam (the muhājirīn and ansār of the Islamic State whom they label Khawārij) and leave the people of idolatry alone (the murtaddīn of the Syrian National Coalition and Syrian Interim Government whom they call brothers)!

لا اله الا الله
الله
رسول
محمد

FROM THE PAGES OF HISTORY

ABŪ BAKR AS-SIDDĪQ’S

MONUMENTAL STANCE

‘Umar (radiyallāhu ‘anh) said, “By He in whose hand is my soul, if Abū Bakr had obeyed us, we would have committed kufr in a single morning, and that was when they asked him to go easy concerning zakāh [by not waging war against the apostates over it], but he refused. He said, ‘If they were to withhold from me a short rope, I would wage jihād against them over it’” [Musannaf Ibn Abī Shaybah].

He (radiyallāhu ‘anh) also said, “We almost committed kufr in a single morning if not that Allah saved us through Abū Bakr as-Siddīq (radiyallāhu ‘anh)” [Al-Ibānah al-Kubrā].

Abū Rajā’ al-‘Utāridī said, “I entered al-Madīnah and saw the people gathered around a man kissing the head of another while the kisser was saying, ‘May I be killed in your defense! If not for you, we would have been ruined.’ So I asked, ‘Who is the kisser and who is the one being kissed?’ They said, ‘That is ‘Umar kissing Abū Bakr’s head for his war against the people of apostasy who resisted zakāh” [Tārīkh Dimashq].

Abū Hurayrah (radiyallāhu ‘anh) said, “By He other than whom there is no god, if Abū Bakr had not been appointed khalīfah, Allah would not be worshipped on the Earth!” He repeated this three times [Al-I’tiqād – al-Bayhaqī].

Wakī’ Ibn al-Jarrāh (rahimahullāh) said, “If not for Abū Bakr, Islam would have perished” [Al-Ibānah al-Kubrā].

Al-Hasan al-Basrī (rahimahullāh) said, “The Arabs apostatized, so Abū Bakr consulted the people concerning them. They all counseled him to accept prayer from them and leave zakāh up to them. So he said, 'By Allah, if they were to withhold a short rope that they used to give Rasūlullāh (sallallāhu 'alayhi wa sallam), I would wage jihād against them.' If not for what Abū Bakr had done, the people would have practiced ilhād (heresy) concerning zakāh until Resurrection Day" [Tārīkh Dimashq].

'Umar (radiyallāhu 'anh) said, "By Allah, a day or night of Abū Bakr's (radiyallāhu 'anh) is better than 'Umar and the family of 'Umar since they were born … As for the day then it was the day that Rasūlullāh (sallallāhu 'alayhi wa sallam) passed away and those who apostatized from the Arabs apostatized and said, 'We will pray but not give zakāh nor collect it. So I came to him never neglecting to advise him. I said, 'O Khalīfah of Rasūlullāh, attract the people and be soft with them, for it is as if they've been deserted.' So he said, 'I had hoped for your support and you came with your forsaking? Are you severe in Jāhiliyyah and cowardly in Islam? With what may I attract them? With contrived poetry or fabricated sorcery? That can never be! The Prophet (sallallāhu 'alayhi wa sallam) passed away, the revelation has ceased, and the religion has been completed. Shall it decrease while I am still alive! By Allah, I will wage jihād against them as long as my hand can still hold the sword, even if they only withhold from me a short rope!' So I saw him to be wiser and firmer than me in this. He disciplined the people over matters, making their hardships easier for me to deal with when I was given authority over them. This was his day" [Musnad al-Fārūq – Ibn Kathīr; Jāmi' al-Usūl – Ibnul-Athīr].

Abū Hurayrah (radiyallāhu 'anh) said, "When Rasūlullāh (sallallāhu 'alayhi wa sallam) passed away, Abū Bakr was appointed khalīfah after him, and the Arabs apostatized, 'Umar (radiyallāhu 'anh) said, 'How can you fight the people when Rasūlullāh (sallallāhu 'alayhi wa sallam) has said, 'I was ordered to fight the people until they say, 'There is no god but Allah.' So whoever says it, then his wealth and blood is saved from me except by its due right, and their judgment is for Allah.'' Abū Bakr said, 'By Allah, I will fight those who differentiate between prayer and zakāh, for zakāh is from the right due upon wealth. By Allah, if they were to resist giving me a short rope that they used to give to Rasūlullāh (sallallāhu 'alayhi wa sallam), I would fight them over their resistance to giving it.' 'Umar (radiyallāhu 'anh) said, 'By Allah, as soon as I saw that Allah opened Abū Bakr's heart (radiyallāhu 'anh) towards war, I knew it to be the truth'" [Al-Bukhārī and Muslim].

THE BAY'AH FROM WEST AFRICA

On the 16th of Jumādā al-Ūlā the mujāhid Shaykh Abū Bakr Shekau (hafidhahullāh), leader of Jamā'at Ahlis-Sunnah lid-Da'wah wal-Jihād in West Africa, announced his group's bay'ah to Amīrul-Mu'minīn Ibrāhīm Ibn 'Awwād al-Qurashī. The bay'ah, which came on the heels of a widely successful campaign being waged by the mujāhidīn across Nigeria and into neighboring regions, was a tremendous cause of celebration for the Muslims and yet another source of gloom for the kuffār.

The hearts of the Muslims were healed as they saw their brothers in West Africa terrorizing the Christians and the Nigerian army of murtaddīn, many of whom were forced to flee in disgrace and seek refuge in Chad. The kāfir media, meanwhile, having anticipated the unity of the West African mujāhidīn with the Islamic State, lamented the fact that such a relentless and aggressive force with a considerable level of consolidation, had resolved to take up the banner of the Khilāfah in the war against the crusaders and apostates.

For years, the mujāhidīn of West Africa stood firm against the apostate and crusader forces who were attempting to wipe out any traces of Islam in the region. They stood firm in the face of slander and opposition by the evil scholars and other hypocrites. They stood firm when their leader, the mujāhid Shaykh Muhammad Yūsuf (rahimahullāh), was executed by the apostate Nigerian police. They did not fear the blame of any critics when they captured and enslaved hundreds of Christian girls, even as the crusader media machine put the brunt of its strength into focusing the world's attention on the issue. They stood firm, so Allah increased their strength, hastened their victory, granted them consolidation, and humiliated their enemies.

{Is the reward for good [anything] but good?} [Ar-Rahmān: 60].

THE KĀFIR NIGERIAN ARMY

And what was their response to the favors and blessings of Allah? They showed their gratitude to Him through a deed even greater than those that they had already accomplished; they closed ranks with their brothers in the Islamic State, uniting upon the truth, pledging to listen to and obey Amīrul-Mu'minīn and to continue upon the path to raise high the word of Allah. Their bay'ah was acknowledged by the Islamic State, and the mujāhidīn of West Africa now guard yet another frontier of the Khilāfah.

The Islamic State's spokesman, Shaykh Abū Muhammad al-'Adnānī (hafidhahullāh), said, "And we bring you the good news today of the Khilāfah's expansion to West Africa, for the Khalīfah (hafidhahullāh) has accepted the pledge of allegiance made by our brothers in Jamā'at Ahlis-Sunnah lid-Da'wah wal-Jihād. We congratulate the Muslims and our mujāhid brothers in West Africa on their pledge of allegiance, and we congratulate them on joining the caravan of the Khilāfah. So rejoice, O Muslims, for this is a new door that Allah, the Mighty and Majestic, has opened so that you may migrate to the land of Islam and so that you may wage jihād. So whoever is stopped by the disbelieving rulers, and prevented from emigrating to Iraq, Shām, Yemen, the Arabian Peninsula, or Khurāsān, will not be prevented – by Allah's permission – from emigrating to Africa. So come, O Muslims, to your State, for we call on you to mobilize for jihād and incite you and invite you to emigrate to your brothers in West Africa. And we specifically call upon the students of Islamic knowledge and the callers to Islam. Come forth, O Muslims, to the land of the Caliphate" [So They Kill and Are Killed].

Following the announcement of the bay'ah, and its acceptance by the Islamic State, the Muslims in the various regions of the Khilāfah took to the streets in celebration, for nothing brings greater joy to the believers than to see their brothers unite with them under one banner and one imām, pledging to wage war against kufr until the religion is entirely for Allah. The condition of the mujāhidīn in West Africa was a condition of unity upon tawhīd, which saw them rallying behind one leader from amongst them to wage war against kufr and implement the Sharī'ah in their land. So when they saw the Muslims, and especially the mujāhidīn around the world, uniting behind the Khalīfah to raise high the word of Allah they did likewise, not for wealth, fame, or power, but for something much greater. Echoing the words of the mujāhidīn of Libya, they said, "We pledged allegiance because the goodness of this Ummah, concerning both its religious and worldly affairs, will not be achieved except with a leader who governs the people by Allah's law, forces the violators back to the truth, and wages war against those who are obstinately resistant and against those who obstruct the people from the religion of Allah. This is the foundation of the religion – a book that guides and a sword that aids. {And sufficient is your Lord as a guide and a helper} [Al-Furqān: 31]."

The mujāhidīn in West Africa continue to wage jihād against the enemies of Allah in a land that contains a large population of hostile crusaders. The Christian masses in Nigeria, mostly contained in the southern portion of the country and comprising less than half of the population, have not shied away from massacring the Muslims of West Africa. Despite crusader hostility, however, the mujāhidīn carried the banner of tawhīd, calling to the truth, clashing with the people of falsehood, and exacting revenge on the crusaders and apostates, until Allah's decree came and the mujāhidīn were granted authority in the land. They implemented His Sharī'ah, established the prayer, commanded the good, and forbade the evil.

{[And they are] those who, if We give them authority in the land, establish prayer and give zakāh and enjoin what is right and forbid what is wrong} [Al-Hajj: 41].

They continue upon this path today under the banner of the Khilāfah, even as the forces of kufr redouble their efforts to stop their advance across West Africa, for no sooner had they declared their bay'ah than they were faced with a combined and aggressive air and ground offensive launched by the murtadd forces of Chad and Niger. This is in addition to the troops recently deployed from Cameroon, as well as mercenaries, and even the French crusaders based in Chad, all attempting to stop the mujāhidīn's liberation of West Africa.

We ask Allah to keep their feet firm against those seeking to uproot His Sharī'ah.

THE MUJĀHIDĪN OF WEST AFRICA BATTLE THE SOLDIERS OF KUFR

SOLDIERS OF TERROR

AL-MIQDĀD AL-IBBĪ (RAHIMAHULLĀH)

NIBRĀS AS-SAN'ĀNĪ (RAHIMAHULLĀH)

This month, the soldiers of the Khilāfah sent a forceful message to the camp of kufr and riddah, striking and terrorizing them in multiple lands, and with no visas, borders, and passports to stand in the way. Strikes were carried out in Yemen and Tunisia by men whose allegiance lies, not with a false citizenship, but with Allah, His Messenger, and the believers. They readily sacrificed themselves for the cause of Allah in their own lands, bringing massacre to the disbelievers and murtaddīn, not differentiating between them on grounds of nationalism.

MURTADD TUNISIAN FORCES TAKING POSITION IN RESPONSE TO THE RAID ON THE BARDO MUSEUM

In the city of Tunis, two soldiers of the Islamic State carried out an assault on kāfir tourists in the Bardo National Museum. The two mujāhidīn, Abū Zakariyyā at-Tūnusī and Abū Anas at-Tūnusī, were sent on their mission after having trained with their brothers in Libya and having declared their bay'ah to the Khalīfah (hafidhahullāh). They returned to Tunisia, bravely advanced towards the security quarter in Tunis, entered the museum – located across from the Tunisian parliament – and poured terror on the kuffār inside, killing more than 20 of them and injuring a dozen others. They then faced off against the local murtadd security forces with their AK assault rifles, hand grenades, and explosive belts, and were killed fī sabīlillāh. The operation succeeded in bringing anguish to a number of the nations involved in the crusader coalition (Italy, France, Britain, Japan, Poland, Australia, Spain, and Belgium), after some of their own citizens became prey for the soldiers of the Islamic State.

Just two days later in Wilāyat Sanaa, four soldiers of the Islamic State carried out coordinated istishhādī attacks against the Houthi murtaddīn in the city of Sanaa. They infiltrated two temples where the Houthis had gathered and detonated their explosives, leading to a massacre that killed over a hundred, including the top Rāfidī cleric Murtadā al-Mahatwarī and a number

THE LIONS OF THE RAID IN THE CITY OF TUNIS (RAHIMAHUMALLĀH)

THE RĀFIDAH MASSACRED IN SANAA BY THE SOLDIERS OF THE KHILĀFAH

of Houthi leaders, and also injured hundreds more. At around the same time, a fifth mujāhid carried out an operation in Sa'dah, targeting a Houthi government building and detonating his explosives. Only days after the operations, the Americans announced that they had pulled the last of their special forces out of Yemen. These operations brought back memories of the blessed attacks ordered by Shaykh Abū Mus'ab az-Zarqāwī (rahimahullāh), targeting the Iraqi Rāfidah and killing their cleric Muhammad Bāqir al-Hakīm.

On the heels of this blessed operation in Sanaa and Sa'dah, the Yemenī branch of al-Qā'idah came out and exposed its two-faced nature by denouncing the attack and reaffirming their adherence to Dhawāhiri's guidelines, as if to imply that the Islamic State's operation was carried out against Sunnis in a public place of gathering not specific to the Houthis, when in reality the opposite was true. When one contrasts this blessed operation with al-Qā'idah's attack on a Houthi rally in Tahrir Square in Sanaa last fall, the blatant hypocrisy becomes evident: Is it permissible for Al-Qa'idah – according to Dhawāhiri's feeble guidelines – to bomb a Houthi rally in a public square, but forbidden for the Islamic State to bomb a Houthi gathering in a Houthi temple? Or is this distinction based on blind partisanship?

May Allah accept all those mujāhidīn who fight, massacre, and terrorize the kuffār while not differentiating between them under the influence of irjā' or on the grounds of nationalism.

ABŪ BAKR AL-IBBĪ (RAHIMAHULLĀH)

ABŪ MU'ĀWIYAH AL-MUWAHHID AL-IBBĪ (RAHIMAHULLĀH)

ABŪ 'UBAYDAH AL-IBBĪ (RAHIMAHULLĀH)

THE LIONS
OF TOMORROW

As the mujāhidīn of the Islamic State continue their march against the forces of kufr there is a new generation waiting in the wings, eagerly anticipating the day that it is called upon to take up the banner of īmān. These are the children of the Ummah of jihād, a generation raised in the lands of malāhim (fierce battles) and nurtured under the shade of Sharī'ah, just a stone's throw from the frontlines.

The Islamic State has taken it upon itself to fulfill the Ummah's duty towards this generation in preparing it to face the crusaders and their allies in defense of Islam and to raise high the word of Allah in every land. It has established institutes for these ashbāl (lion cubs) to train and hone their military skills, and to teach them the book of Allah and the Sunnah of His Messenger (sallallāhu 'alayhi wa sallam). It is these young lions to whom the Islamic State recently handed over two agents caught spying for Russian Intelligence and an agent caught spying for the Israeli Mossad, to be executed and displayed as an example to anyone else thinking of infiltrating the mujāhidīn.

THE LION CUBS OF THE KHILĀFAH

As expected, the kuffār were up in arms about the Khilāfah's use of "child soldiers." Yet this was the Sunnah of Allah's Messenger (sallallāhu 'alayhi wa sallam), who would allow those capable from amongst the young Sahābah to participate in his battles against the mushrikīn. It was two young boys from the Ansār who struck down Abū Jahl in the battle of Badr. And just as the children of the Sahābah stained their swords with the blood of yesterday's tāghūt, the Fir'awn of the Ummah, so too will the children of the Khilāfah stain their bullets with the blood of today's tawāghīt, bi idhnillāh.

ERASING THE LEGACY OF A RUINED NATION

{HOW MANY A GENERATION HAVE WE DESTROYED BEFORE THEM}
[SĀD: 3].

Last month, the soldiers of the Khilāfah, with sledgehammers in hand, revived the Sunnah of their father Ibrāhīm (ʻalayhis-salām) when they laid waste to the shirkī legacy of a nation that had long passed from the face of the Earth. They entered the ruins of the ancient Assyrians in Wilāyat Nīnawā and demolished their statues, sculptures, and engravings of idols and kings. This caused an outcry from the enemies of the Islamic State, who were furious at losing a "treasured heritage." The mujāhidīn, however, were not the least bit concerned about the feelings and sentiments of the kuffār, just as Ibrāhīm was not concerned about the feelings and sentiments of his people when he destroyed their idols.

With the kuffār up in arms over the large-scale destruction at the hands of the Islamic State, the actions of the mujāhidīn had not only emulated Ibrāhīm's (ʻalayhis-salām) destruction of the idols of his people and Prophet Muhammad's (sallallāhu ʻalayhi wa sallam) destruction of the idols present around the Ka'bah when he conquered Makkah, but had also served to enrage the kuffār, a deed that in itself is beloved to Allah.

{Nor do they tread on any ground that enrages the kuffār, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed} [At-Tawbah: 120].

The kuffār had unearthed these statues and ruins in recent generations and attempted to portray them as part of a cultural heritage and identity that the Muslims of Iraq should embrace and be proud of. Yet this opposes the guidance of Allah and His Messenger and only serves a nationalist agenda that severely dilutes the walā' that is required of the

Muslims towards their Lord. It was not the people of the kāfir nations that the Prophet (sallallāhu 'alayhi wa sallam) was instructed to revere and identify himself with. Rather, he was instructed to identify with and emulate the example of his father Ibrāhīm ('alayhis-salām) and those with him.

{There has already been for you an excellent example in Ibrāhīm and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone"} [Al-Mumtahanah: 4].

Furthermore, the Qur'ān frequently mentions – in numerous āyāt – that many nations of shirk had been destroyed for disbelieving in Allah and His messengers and persisting upon their shirk.

{And how many have We destroyed from the generations after Nūh} [Al-Isrā': 17].

{Say, "Travel through the land and observe how was the end of those before. Most of them were mushrikīn"} [Ar-Rūm: 42].

{Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them} [Muhammad: 10].

Thus, we are meant to take a lesson from those disbelieving nations that came before us and avoid what led to their destruction, as opposed to unearthing and preserving their statues and putting them on display for people to admire.

This is highlighted by the fact that Allah had preserved the body of Fir'awn, not to be admired but rather so that the people would take a lesson from him.

{So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!} [Yūnus: 92].

That we are meant to take the ruined peoples and nations as a lesson was further emphasized by the Prophet (sallallāhu 'alayhi wa sallam) who said, "Do not enter upon the dwellings of these punished nations except while you are weeping, lest you are afflicted with the likes of what afflicted them” [Al-Bukhārī and Muslim].

Such nations were destroyed for worshipping others besides Allah and rejecting his prophets. Their disbelief and enmity towards the truth reached the extent that they even had the audacity to mock the prophets and the signs and miracles that they displayed, and even threaten to kill them. So Allah humiliated them and left their dwellings on display to be seen by the generations that would come after them, not to gaze upon them with admiration, but to look at them with disgust and hatred, coupled with the fear of falling into shirk and being afflicted with the same punishment they had tasted. And in this regard, there are notable words spoken by Ibrāhīm (‘alayhis-salām) who, despite being amongst the greatest of Allah’s messengers and becoming known for his bold stance against the shirk of his people, deemed it necessary to seek Allah’s protection from the evil of shirk.

{And [mention], when Ibrāhīm said, “My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people”} [Ibrāhīm: 35-36].

May Allah cleanse all Muslims’ lands of the idols of both the past and the present.

THE LIBYAN ARENA

During the uprising against the Libyan tāghūt Gaddafi in 1432AH a number of deviant individuals gathered together in the city of Benghazi to form and subsequently gain Western support for a political entity that would carry the kufrī banner of democracy. This entity, known as the National Transitional Council (NTC), would pave the way for the formation of a new puppet government and the appointment of yet another tāghūt to replace the former tāghūt.

THE MURTADD ABDELHAKIM BELHADJ

The NTC gained the recognition and support of the crusader nations as it went on to fill the seat of the former Libyan tāghūt at the United Nations. The UN then gave the green light for the crusader nations to establish a no-fly zone over Libya and intervene militarily in support of their new puppets.

Following the extermination of the Libyan clown Gaddafi, the NTC continued its efforts to further corrupt the affairs of the people. It introduced a new kufrī constitution to replace Gaddafi's own kufrī manifesto, and held elections to appoint members to the General National Congress (GNC). The GNC was the legislative authority that would hold the "power" to introduce even more manmade laws. This set the stage for the democratic "Islamists" on the manhaj of the bankrupt "Muslim" Brotherhood to take control of the government by fielding candidates to run in the shirkī democratic elections. With the GNC under their control, the democratic "Islamists" and their secularist allies put the rule of Allah to a vote, seeking to cut up and implement bits and pieces of "Sharī'ah" upon the filthy, conflicting, and hostile foundation of democracy, although

The General National Congress (GNC)

Allah is free of being in need of anyone’s approval for His rule.

{And He shares not His legislation with anyone} [Al-Kahf: 26].

The “Islamist”-dominated GNC voted to implement a butchered form of “Sharī’ah,” but the hardcore secularists and their crusader backers wouldn’t stand for it. Just as they couldn’t tolerate the pure Islam being fought for by the sincere mujāhidīn in Libya, the crusaders couldn’t accept the distorted and diluted version of “Islam” being practiced by the murtadd democratic “Islamists.” So the crusaders set loose their more devoted allies – the more secular of the two groups – and by Allah’s grace the divided camp of kufr began devouring itself. On one side, the secularist murtaddīn rallied behind the crusaders’ newest asset, Khalifa Haftar, who launched “Operation Dignity” to take back control of the country and place it in the hands of the hardcore secularists, who make up the bulk of the House of Representatives. On the other side, armed groups loyal to the democratic murtaddīn rallied behind the GNC under the banner of the “Libyan Dawn” and fought back against Haftar’s campaign in an effort to maintain their grip on power, eventually capturing the airport in Tarābulus. Some of the factions belonging to the “Libyan Dawn” are former jihād claimants, including the democratic “Islamist” Abdelhakim Belhadj and other former members of al-Jamā’ah al-Islāmiyyah al-Muqātilah bi-Lībyā (the Libyan Islamic Fighting Group). These former jihād claimants apostatized and joined the religion of democracy by entering into its system and fighting for its upholding.

As the situation escalated and the factions of riddah continued fighting one another, Allah facilitated the emergence of the Islamic State on the Libyan scene, with a number of mujāhid groups across the three Libyan wilāyāt of Barqah, Fazzān, and Tarābulus declaring their bay’ah to Amīrul-Mu’minīn.

Having unified their strength and rallied behind the banner of the Khilāfah, the mujāhidīn of Libya intensified their campaign against both factions of riddah, after these factions had betrayed the religion and its people. The mujāhidīn had no need to distinguish between those who betrayed Islam by adopting the kufr of secularism, and those who betrayed Islam by adopting the kufr of democracy, for both factions had entered the camp of kufr.

{And fight against the disbelievers collectively as they fight against you collectively} [At-Tawbah: 36].

As the battle in Libya continues to intensify, the Islamic State enjoys greater consolidation. The hukm of Allah is established, the needs of the Muslims are cared for, and the armies of the Khilāfah continue marching forward to liberate new regions. Libya has become an ideal land of hijrah for those who find difficulty making their way to Shām, particularly those of our brothers and sisters in Africa.

We ask Allah to continue strengthening and consolidating the muwahhiddīn of Libya, and to continue casting the murtaddīn beneath their feet.

THE ANNOUNCEMENT OF TWO NEW WILĀYĀT IN IRAQ

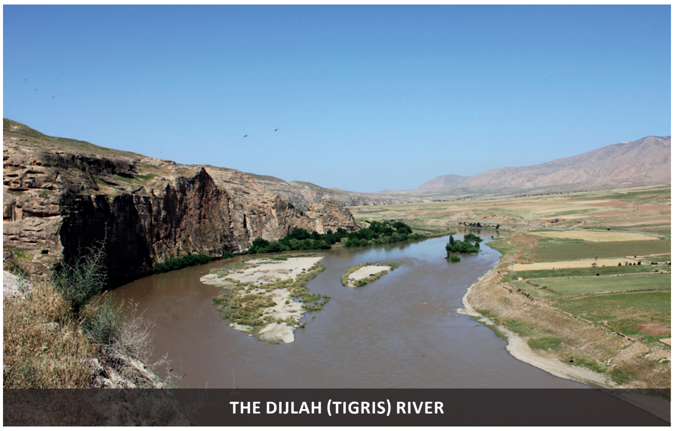
Last month, prior to the Islamic State's declaration of its expansion to West Africa, came the announcement of two new wilāyāt in Iraq following an administrative restructuring of the areas south and west of Mosul. The first, Wilāyat al-Jazīrah, encompasses the areas of Sinjār, Tal 'Abtah, al-Mahlabiyyah, Tal 'Afar, Zummār, Ba''āj, and elsewhere. The second, Wilāyat Dijlah, is named after the Dijlah (Tigris) River, which together with the Furāt (Euphrates) River, is the reason for Iraq being referred to as Bilād ar-Rāfidayn (the land of the two rivers). Wilāyat Dijlah encompasses the areas of Qayyārah, Sharqāt, al-Hadr, az-Zāb, and Hammām al-'Alīl, as well as other areas south of Mosul.

The purpose of this move was to organize the areas encompassed by these two new wilāyāt in a manner more practical for governance. This new division allows the Islamic State to more easily tend to both administrative and military affairs in the region.

الدّولة الإسلاميّة
خلافة على منهاج النّبوة
ولاية دجلة
لا إله إلا الله
الله
رسول
محمد

WILĀYAT DIJLAH

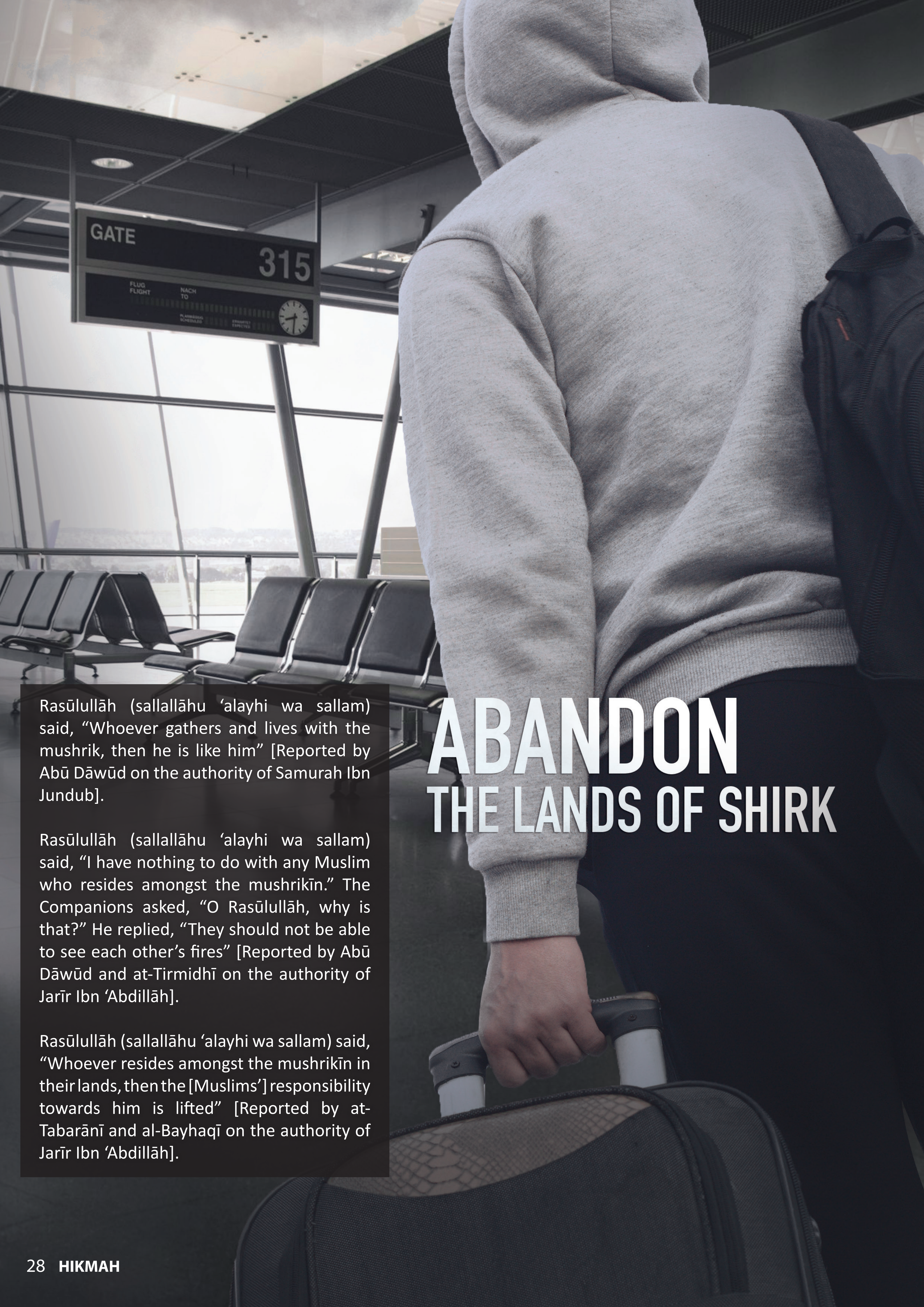
We ask Allah to pour His blessings on the new wilāyāt and on all of the wilāyāt of the Khilāfah in every part of the world that it reaches.



THE DIJLAH (TIGRIS) RIVER

الدّولة الإسلامية ولاية الجزيرة
بَلدة تلعفر
تودعكم

Wilāyat al-Jazīrah



ABANDON
THE LANDS OF SHIRK

Rasūlullāh (sallallāhu ʻalayhi wa sallam) said, “Whoever gathers and lives with the mushrik, then he is like him” [Reported by Abū Dāwūd on the authority of Samurah Ibn Jundub].

Rasūlullāh (sallallāhu ʻalayhi wa sallam) said, “I have nothing to do with any Muslim who resides amongst the mushrikīn.” The Companions asked, “O Rasūlullāh, why is that?” He replied, “They should not be able to see each other’s fires” [Reported by Abū Dāwūd and at-Tirmidhī on the authority of Jarīr Ibn ʻAbdillāh].

Rasūlullāh (sallallāhu ʻalayhi wa sallam) said, “Whoever resides amongst the mushrikīn in their lands, then the [Muslims’] responsibility towards him is lifted” [Reported by at-Tabarānī and al-Bayhaqī on the authority of Jarīr Ibn ʻAbdillāh].

AND COME
TO THE LAND OF ISLAM

Rasūlullāh (sallallāhu ‘alayhi wa sallam) said, “Allah (‘azza wa jall) does not accept any deed from a mushrik after he accepts Islam until he departs from the mushrikīn and goes to the Muslims” [Reported by Ibn Mājah and an-Nasā’ī on the authority of Mu’āwiyah Ibn Haydah].

The Prophet (sallallāhu ‘alayhi wa sallam) took the hand of Jarīr Ibn ‘Abdillāh (radiyallāhu ‘anh) and said to him, “I take your bay’ah (pledge) to worship Allah alone, establish the prayer, give the zakāh, advise the Muslims, and depart from the mushrikīn” [Reported by Imām Ahmad and an-Nasā’ī].

AMONG THE BELIEVERS ARE MEN:

SHAYKH ABŪ TALHAH

‘ABDUR-RA’ŪF KHĀDIM AL-KHURĀSĀNĪ

Shaykh Abū Talhah ‘Abdur-Ra’ūf Khādim al-Khurāsānī (rahimahullāh), also known as Mullā Khādim, was born in Helmand in the village of Adhān. He began his study of the shar’ī sciences at a young age due to his strong desire to learn the religion. He then joined the caravan of jihād, opening a new chapter of his life. Shaykh Abū Talhah joined Muhammad ‘Umar (head of the Taliban) whom he then worked with together in hisbah (commanding the good and forbidding the evil), and he used to consider hisbah work to be an important part of his life.

After sometime and by Allah’s grace, Kabul was liberated, and the Shaykh was injured by a tank shell in a battle in Shār Āsiyāt and lost his leg. This was a great sacrifice for the cause of Allah on the battlefield. He was appointed by the Taliban as the director of the military college in Kabul, and also went on to play an important role as a field commander on the frontlines during the crusader invasion of Afghanistan. He was captured by the Americans in one of the battles and was amongst a number of prisoners who were transferred to Guantanamo where he was imprisoned for six and a half years in some of the most horrifying conditions. The Americans then handed him over to their Afghan puppets and he spent another year and a half imprisoned by the murtadd regime.

His time in prison, however, served as a period for him to further seek knowledge and review the sound ‘aqīdah of Ahlus-Sunnah. He was initially upon the Deobandi ‘aqīdah, which encompassed deviations concerning Allah’s names and attributes and other aspects of faith (including irjā’). He abandoned this, adopted the pure Sunnah, and thereafter, strived throughout the remainder of his life to call the people to this great blessing.

After being released from his imprisonment in Kabul, he rejoined the Taliban and became a member of their shūrā council. He was also appointed as the wālī over 14 of the Afghan wilāyāt. He was active in da’wah, calling the people to the ‘aqīdah of tawhīd, and as a result he was subsequently dismissed from his position as wālī, as the ‘aqīdah of tawhīd conflicted with the Deobandi ‘aqīdah upheld by the bulk of the Taliban leadership. He remained

SHAYKH ABŪ TALHAH (MAY ALLAH ACCEPT HIM)

as a field commander and proved extremely capable, and as a result he was once again appointed as a wālī, this time over three wilāyāt. He again placed focus on calling to tawhid and, as a result, was once more dismissed from his position as wālī, going back to being a field commander once again.

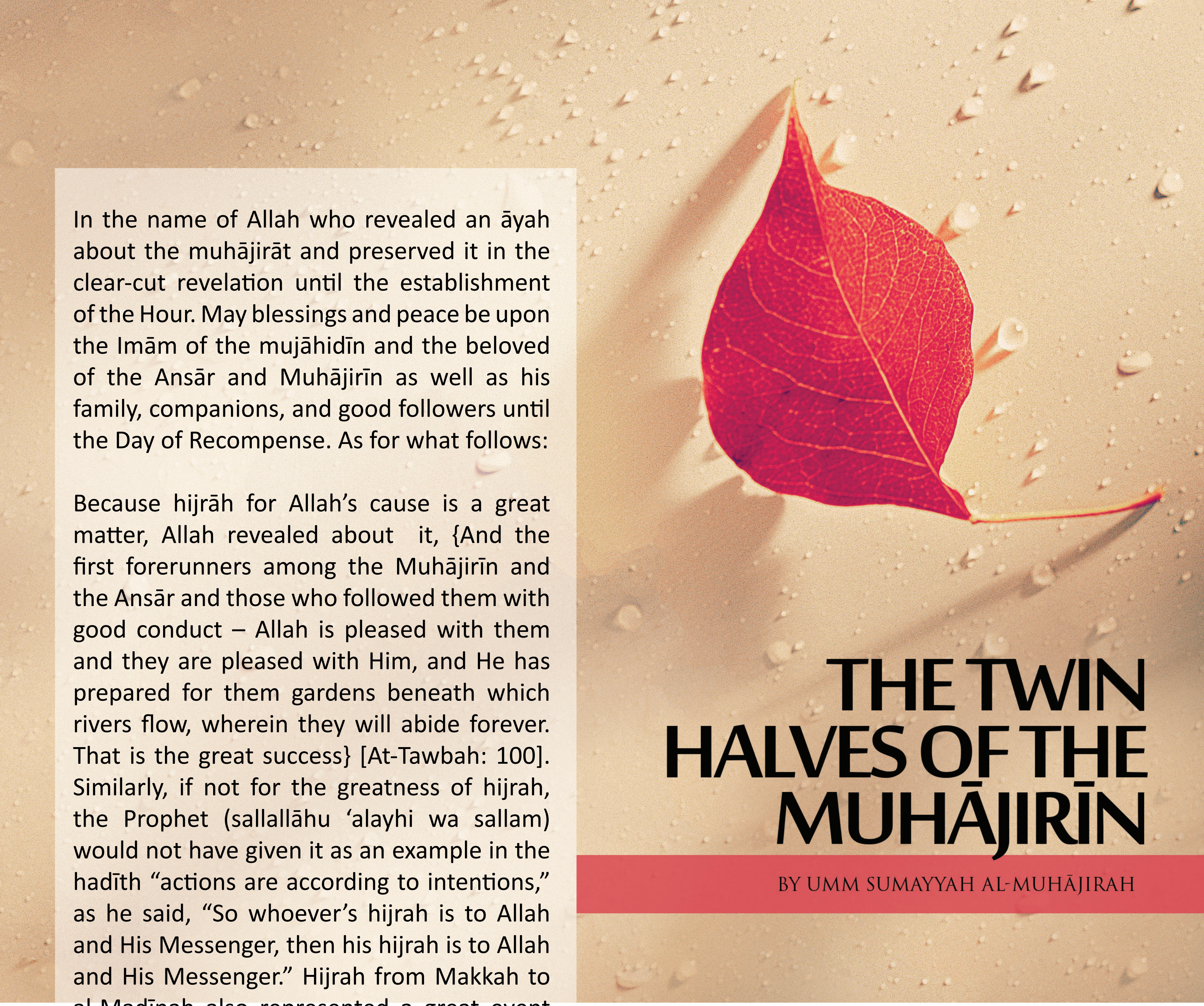
Shaykh Abū Talhah had long dreamed of seeing the re-establishment of the Khilāfah, as did many of the mujāhidīn who were fighting to achieve that very goal so that the Ummah's glory would return. When the Khilāfah was announced, he was from amongst those brothers who eagerly hastened to declare their bay'ah and join the caravan of the Khilāfah. He alongside his brothers in Khurāsān presented what was required of them for the Islamic State leadership to officially recognize their bay'ah. Accordingly, the Khilāfah expanded into Khurāsān and appointed Shaykh Abū Talhah as the deputy wālī for the region, second-in-command to the wālī Shaykh Hāfidh Sa'īd Khān (hafidhahullāh).

After the announcement of the Khurāsānī bay'ah, Shaykh Abū Talhah began touring the region in a caravan of the Khilāfah's soldiers, calling the local tribes to give bay'ah to the Khalīfah. Numerous tribal elders responded positively, extending their hands and declaring their oaths. Finally, upon hearing of Shaykh Abū Talhah's presence in Adhān, the Deobandi partisans of the Taliban in the region set up roadblocks and checkpoints, preventing him from leaving the village until an American airstrike killed him along with five of his companions on Monday 21 Rabī' al-Ākhir. Shaykh Abū Talhah thereby attained shahādah at the age of 45 after a life of jihād, hisbah, and da'wah. We consider him such and Allah is his judge. May Allah have mercy upon him and his companions in martyrdom.

THE WĀLĪ SHAYKH HĀFIDH SA'ĪD KHĀN (HAFIDHAHULLĀH) PROMISES REVENGE FOR THE KILLING OF SHAYKH ABŪ TALHAH (RAHIMAHULLĀH)

THE TWIN HALVES OF THE MUHĀJIRĪN

BY UMM SUMAYYAH AL-MUHĀJIRAH



In the name of Allah who revealed an āyah about the muhājirāt and preserved it in the clear-cut revelation until the establishment of the Hour. May blessings and peace be upon the Imām of the mujāhidīn and the beloved of the Ansār and Muhājirīn as well as his family, companions, and good followers until the Day of Recompense. As for what follows:

Because hijrāh for Allah's cause is a great matter, Allah revealed about it, {And the first forerunners among the Muhājirīn and the Ansār and those who followed them with good conduct – Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great success} [At-Tawbah: 100]. Similarly, if not for the greatness of hijrah, the Prophet (sallallāhu 'alayhi wa sallam) would not have given it as an example in the hadīth "actions are according to intentions," as he said, "So whoever's hijrah is to Allah and His Messenger, then his hijrah is to Allah and His Messenger." Hijrah from Makkah to al-Madīnah also represented a great event and important turning point in the prophetic mission, as it contained many great lessons. Rather, it was the greatest event in the history of Islam, and for this reason it was used as the basis for the Islamic calendar.

Hijrah for Allah's cause has many purposes, amongst them being to escape tribulations, fearing that one may fall into them and that his religion may be affected by them. Also, getting used to seeing kufr and shirk without changing it could lead to death of the heart, to the point that the person does not recognize Islam and its people. Also, from amongst the purposes of hijrah is to join the sides of the Muslims, support them, strengthen their forces, and wage jihād against the enemies of Allah and their enemies.

Hijrah, as it was defined by Ibn Qudāmah is "to leave dārul-kufr for dārul-Islām" [Al-Mughnī]. Sa'd Ibn 'Atīq (rahimahullāh) said, "It is migrating from the places of shirk and sin to the land of Islam and obedience" [Ad-Durar as-Saniyyah]. So dārul-Islām is the place ruled by Muslims, where the Islamic laws are executed, where authority is for the Muslims, even if the majority of its population are kuffār from ahlul-dhimmah. As for dārul-kufr, then it is the place ruled by kuffār, where the laws of kufr are executed, where authority is for the kuffār, even if the majority of the population are Muslims.

As for the ruling on hijrah from dārul-kufr to dārul-Islām, then it is obligatory. Allah (ta'ālā) said, {Indeed, those whom the angels take [in death] while wronging themselves – [the angels] will say, “In what [condition] were you?” They will say, “We were oppressed in the land.” The angels will say, “Was not the earth of Allah spacious [enough] for you to emigrate therein?” For those, their refuge is Hell – and evil it is as a destination} [An-Nisā’: 97].

Ibn Kathīr (rahimahullāh) said, “The āyah indicates the general obligation of hijrah. So everyone who lives amongst the mushrikīn while being able to perform hijrah and not being able to establish his religion, then he is wronging himself and committing sin. This is in accordance with ijmā’. Abū Dāwūd reported through his isnād on the authority of Samurah Ibn Jundub (radiyallāhu ‘anhumā) that Rasūlullāh (sallallāhu ‘alayhi wa sallam) said, ‘Whoever gathers and lives with the mushrik, then he is like him.’”

Also, if there were no evidences for the obligation of hijrah except the following ahādīth of the Prophet (sallallāhu ‘alayhi wa sallam), “Hijrah will not cease as long as there is repentance, and repentance will not cease until the sun rises from the West” [Reported by Abū Dāwūd], “Hijrah will not cease as long as there is jihād” [Reported by Imām Ahmad], “I have nothing to do with any Muslim who resides amongst the mushrikīn” [Reported by Abū Dāwūd and at-Tirmidhī], and, “Hijrah will not cease as long as the enemy is fought” [Reported by Imām Ahmad and an-Nasā’ī], it would suffice us to refute the doubts of the doubters and the rumors of the fearmongers.

This ruling is an obligation upon women just as it is upon men, for Allah (ta’ālā), when excluding those incapable of performing hijrah, He excluded the incapable women just as He excluded the incapable men. Allah (ta’ālā) said, {Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way – for those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving} [An-Nisā’: 98-99]. The Prophet (sallallāhu ‘alayhi wa sallam) has also said, “Women are the twin halves of men” [Reported by Abū Dāwūd, at-Tirmidhī, and Ibn Mājah].

And today, after the Muslims established a state that rules by the Qur’ān and the Sunnah of the Prophet (sallallāhu ‘alayhi wa sallam), which expanded to wide territories larger than the areas of some of the states of Sykes and Picot, and whose blessed soldiers restored the promised khilāfah by the edge of the sword not through pacifism, the rate of hijrah magnified and now every day there are not only muhājirīn to the land of Islam but also muhājirāt who were sick of living amongst kufr and its people. As soon as the sun of their awaited state rose, they rushed to it alone and in groups from the eastern and western extents of the Earth. Their colors and tongues are different, but their hearts are united upon “there is no god but Allah.” I remember the day I performed hijrah, I was the only Arab woman amongst the muhājirah sisters during that trip.

If speaking about the muhājirīn is amazing, then speaking about their twin halves the muhājirāt is even more amazing! How many stories have I heard which I would not have believed if not for hearing them directly from the mouths of those sisters involved or seeing these sisters with my own eyes; otherwise, I would have thought them the product of imagination or something impossible!

The opponents often repeat that those who perform hijrah to the Islamic State belong to

THE CITY OF MOSUL

a marginalized class in their former lands, living in difficult conditions between unemployment, poverty, family problems, and psychological disorders. But I saw something contrary! I saw sisters who divorced the Dunyā and came to their Lord, striving. I saw sisters who abstained from a life of luxury and abundant wealth. I saw sisters who abandoned a beautiful home and luxurious car, and ran for the cause of their Lord, as if they were saying, {"My Lord, build for me near You a house in Jannah"} [At-Tahrīm: 11]. I consider them as such, and Allah is their judge!

They are as fragile as glass bottles but their souls are those of men with ambitions almost hugging the heavens. Yes, these are the muwahhidah muhājirah sisters who performed hijrah to the lands of the Islamic State. They inherited this ambition from the Mother of the Believers Sawdah Bint Zam'ah (radiyallāhu 'anhā), the wife of their Prophet (sallallāhu 'alayhi wa sallam). She was the one who performed hijrah to Ethiopia and al-Madīnah, leaving Makkah despite its virtue. And eleven women from Quraysh as well as seven women from other tribes performed hijrah from Makkah to Ethiopia on the second hijrah there!

The stories of the hijrah of the muwahhidāt that have been narrated to me are almost never free of hardship and tribulations. All of them start with the sister resolving to depart for her Lord's cause. The first obstacle the muhājirah faces is the family. And what can make you know what the family is! In most of the cases, the families are from the laymen Muslims, and with these people, merely thinking about proposing the subject of hijrah to them is like butting a rock with your head. Yes, the sister is their honor and it is their right to fear for her, but why do they not fear for their honor when the sister wants to travel to Paris or London to specialize in some worldly field of knowledge? Rather, you see them hailing this, supporting it, and being proud of it! But if the direction is towards the Islamic State, then suddenly they all become fuqahā’, saying this is permissible and that is not permissible. By Allah, I know of a sister who left in the accompaniment of her husband for hijrah and was surprised to be stopped by the soldiers of the tāghūt in the airport after her parents had sent a notice to the police! This is a story of a woman with a mahram, so what of a woman without a mahram?

Here I want to say with the loudest voice to the sick-hearted who have slandered the honor of the chaste sisters, a woman’s hijrah from dārul-kufr is obligatory whether or not she has a mahram, if she is able to find a relatively safe way and fears Allah regarding herself. She should not wait for anyone but should escape with her religion and reach the land where Islam and its people are honored. Whoever doubts this, then let him review the books of fiqh and opinions of the imāms so that he may inform us concerning who this noble āyah was revealed:

{O you who have believed, when the believing women come to you as muhājirāt, then test them [meaning, test their faith]. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the kuffār} [Al-Mumtahinah: 10].

Also, these shouters do not agree with us on a principle matter and that is the establishment of an Islamic state fulfilling the conditions and characteristics for its legitimacy. So how can they debate us on a secondary issue – the ruling of a woman’s hijrah without a mahram from dārul-kufr to dārul-Islām? We can only say Allah is sufficient for us and the best disposer of affairs against every person who insinuates slander of a muhājirah even if with a single letter. And all adversaries will be gathered in front of Allah.

The muhājirah sister thereby passes over the obstacle of family through ways and measures that Allah (subhānah) facilitates and then goes through the hardship of a long journey that is also exciting and full of memories. While we would discuss the stories of hijrah, we would all agree upon a feeling that overtakes every muhājirah during her journey. It is as if we leave from darkness to light, from caves of darkness to a welcoming green land. Rather, by Allah, it is as if we are resurrected, from death to life! Yes, there is fear and anxiety, because the hypocrites lurk in ambush for the muwahhidīn, but who is it that keeps people firm? Who keeps them secure? Who sends tranquility down upon His weak slaves? It is Allah, the King of kings!

I met a sister who was six months pregnant accompanied by her husband coming from Britain. I was surprised by this adventurist, so I said, “Why didn’t you wait a bit until you gave birth to the baby you are carrying and then perform hijrah!” She answered, “We could not handle waiting any longer. We melted yearning for the Islamic State!”

Another sister performed hijrah with her husband while she was pregnant. She travelled by car and passed through three countries until she reached the land of the Islamic State and then gave birth to her child who, by Allah’s decree, died during birth due to pregnancy complications apparently caused by the difficulty of the trip. Yes, he died and was buried in the Islamic State while his mother is always in remembrance of Allah and grateful to Him, I consider her such and Allah is her judge. Yes, he died and was buried in the Islamic State upon the fitrah, and this is better for him than to die through the curriculum of the tawāghīt’s schools. How valuable is the hijrah and how valueless is every sacrifice on its path.

There was also this elderly grandmother who was my companion during the enjoyable journey. She came with her son, daughter, and grandchild. After she told us in length what she faced of hardships and tribulations until she was able to depart her land, she said, “My son was killed, so I came with my other son, my daughter, and my grandson!" Allah is the greatest! You've raised the bar for everyone after you, O aunt!

Was the path of truth covered with anything but thorns? Was Jannah surrounded with anything but disliked matters? On the path towards Jannah, there is no place for the fearful and for cowards!

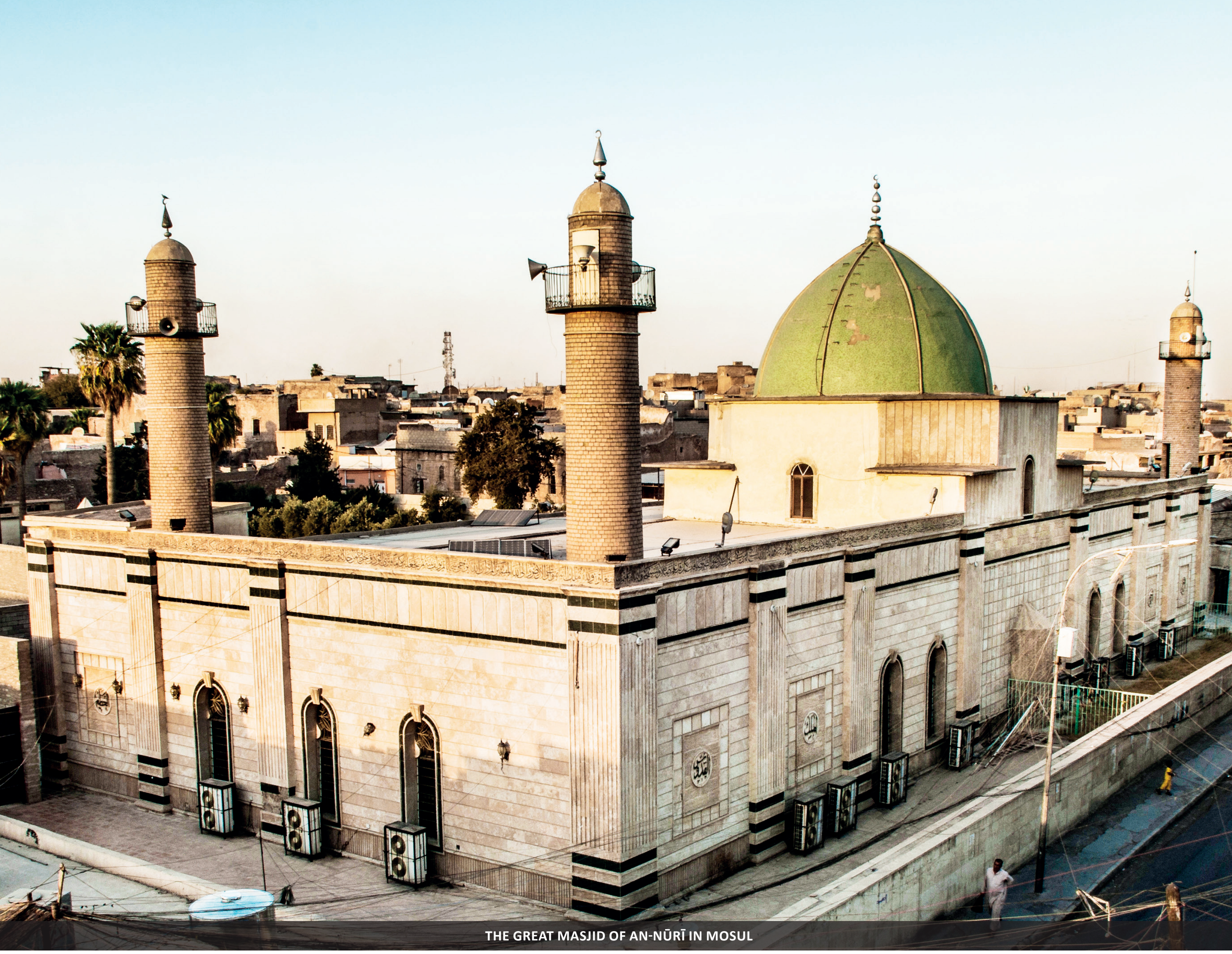
And even if I were to forget everything, I would never forget the moment our feet treaded upon the good lands of Islam and the moment our eyes saw the 'Uqāb banner fluttering high. Our hearts were cooled after having seen the idols fluttering in the skies of dārul-kufr for so long! The first checkpoint we saw, the first image of the State's soldiers far from the Internet and TV screens – those dusty and ragged in their flesh and blood – we saw them here with our eyes while tears from our eyes poured forth generously and our tongues pronounced the takbīr silently. How much good have you forbidden yourself, O you who have sat back and remained behind jihād!

Allah (ta'ālā) said, {Indeed, those whom the angels take [in death] while wronging themselves – [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination} [An-Nisā': 97]. Ibn Qudāmah (rahimahullāh) said, "This is a severe threat indicative of an obligation" [Al-Mughnī].

Some ears of Allah's female slaves heard this āyah and comprehended it, so they rolled up their sleeves and abandoned their lands, families, and friends, and their goal was to live under the shade of the Islamic Sharī'ah. Every time I asked one of them what brought her, the same answer as the previous sister's would fall upon my ears, "Allah's Sharī'ah," a short and clear answer. Rather it is a comprehensive answer! As for the ears of the men from my people, then it is as if they are deaf, except for those whom Allah has saved. This one is pulled by the Dunyā. The other is inhibited by a wife. Another asked for the opinion of a terrified "shaykh" that answered, "My boy, sit back. Be wary of tribulations!" Shaytān whispered deeply into others' minds, so matters became blurry for them; they no longer could recognize good from evil. To them I say: Perform two raka'āt in the depths of the night with truthful prostrations, and make supplications soaked with tears, and say, "O Allah, show me the truth as truth and guide me to following it, and show me the falsehood as falsehood, and guide me to avoid it." If you are truthful, then by Allah's might and strength, you will not stay back for long.

No matter what I saw and what my fingers pen, I can never fulfill the rights of the muhājirāt who performed hijrah to the Islamic State. If not for some obstacles, I would mention stories that make the eyes weep. I saw sisters on a night enflamed by battle send their fifteen year old sons outside the home saying, "Allah is the greatest! Go to Jannah whose width is that of the Heavens and the Earth!" O Lord, it is their sons! Their own flesh and blood! But they are not more valuable than the religion nor this Ummah! Yes, they are muhājirāt who came to the Islamic State! I say it without pride. They understood that Hārithah is in Firdaws in accordance with the testimony of mankind's leader – may my father and mother be sacrificed for him. For, "Hārithah was injured on the day of Badr while he was a young lad, so his mother came to the Prophet (sallallāhu 'alayhi wa sallam) and said, 'O Rasūlullāh, you know Hārithah's place in my heart. If he is in Jannah, I will be patient and await reward, but if it is the other… what do you advise I do?' So he (sallallāhu 'alayhi wa sallam) said, 'Woe unto you, have you lost your mind? Is it just one Jannah? There are many levels in Jannah and he is in al-Firdaws'" [Sahīh al-Bukhārī].

Here, I whisper into the ear of every muhājirah sister who has been afflicted with the loss of her



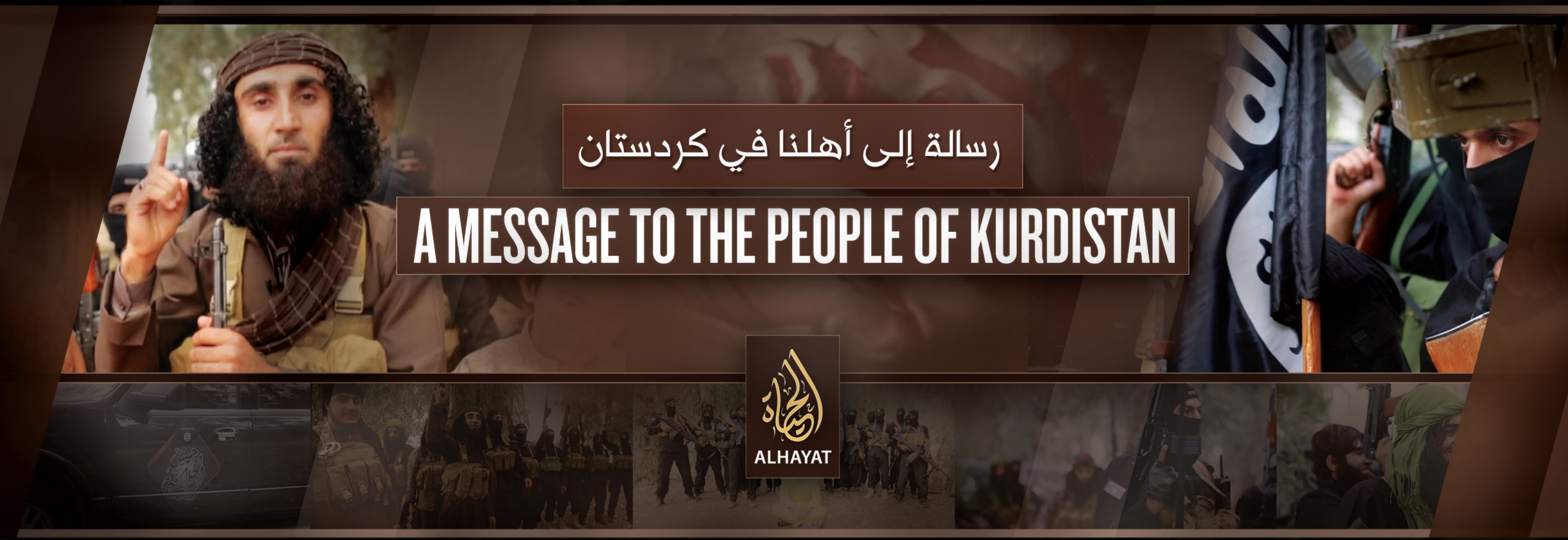
THE GREAT MASJID OF AN-NŪRĪ IN MOSUL

husband on the battlefield here in the State of honor: Be firm, my dear sister, be patient, and await your reward. Be wary, be wary of thinking of going back to the lands of the tawāghīt. Know that you have sisters who have been afflicted with great afflictions. Some of their husbands were killed, some were amputated, some were paralyzed, and some were imprisoned, but their wives were firm like the firmest of mountains. The tribulations did not increase them in anything but firmness and patience. Do not forget that reward is in accordance with the degree of hardship and "The matter of the believer is amazing. All of his affairs are good and that is only for the believer. If he is afflicted with happiness, he thanks Allah and that is good for him. And if he is afflicted with hardship, he is patient and so it is good for him" [Sahīh Muslim].

This is the path for the patient believing women, not the half-men whose attempts at dissuasion we see on what they refer to as "Minbar (Podium) at-Tawhīd wal-Jihād," where they call the people to remove the women from the blessed Wilāyat Nīnawā!

And for he who wears the cloak of advice upon that podium of dissuasion, I say: You falsely claim to fear for the muwahhidāt who do not fear anything but Allah; if there were any good in you, you would have worn clothes of war and come to guard the outskirts of Mosul to thereby protect your "sisters," but not in the least... May Allah disfigure the turbans of the PKK's women, yet they have more manhood than your likes!

Our last call is that all praise is due to Allah, the Lord of the creation. May blessings and peace be upon our leader Muhammad and upon all his family and companions.


رسالة إلى أهلنا في كردستان
A MESSAGE TO THE PEOPLE OF KURDISTAN
الحياة
ALHAYAT

لا إله إلا الله
جيش الخلافة
الدولة الإسلامية
ARMY OF THE KHILAFAH

IRJĀ’

THE MOST DANGEROUS BID’AH

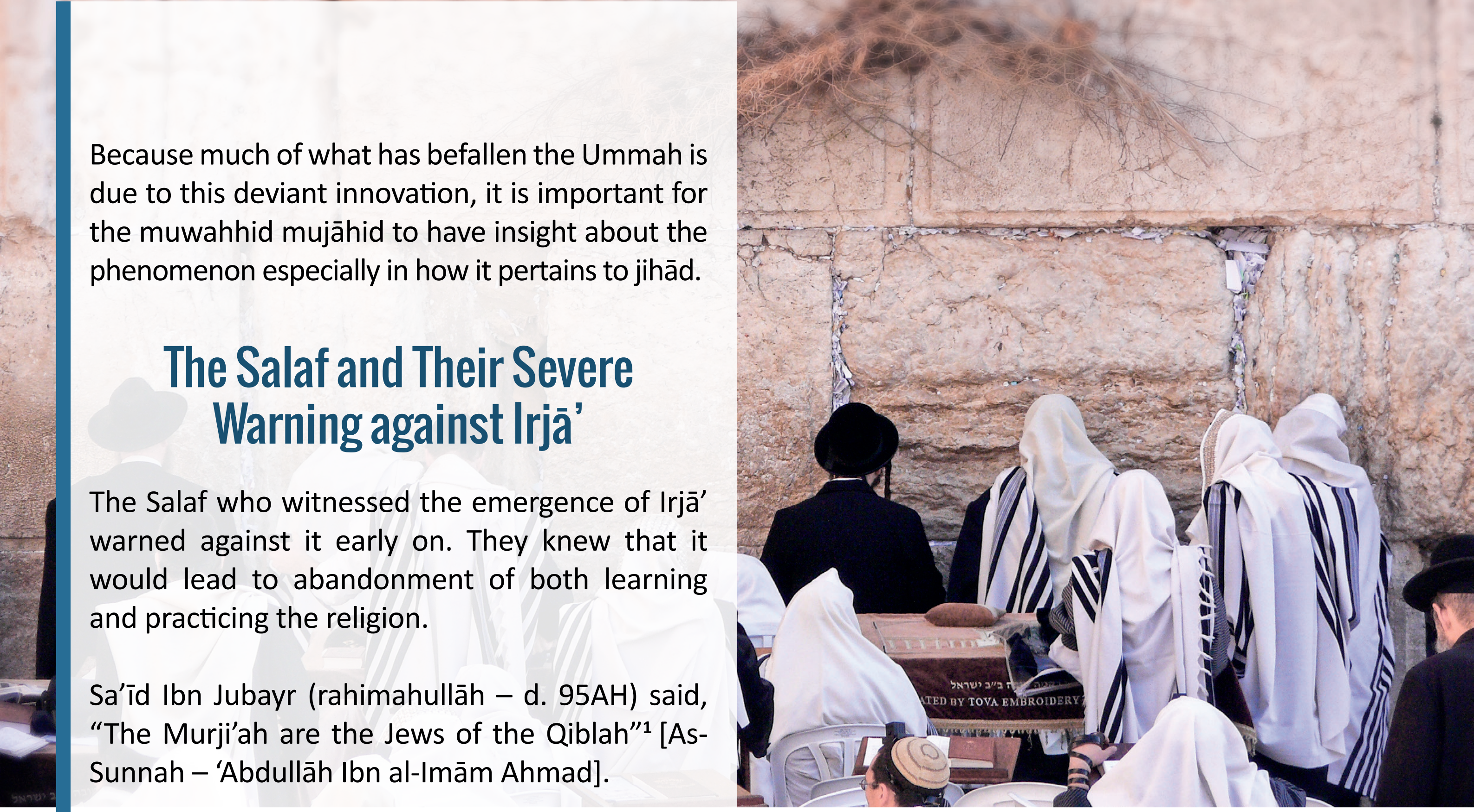
(AND ITS EFFECT ON THE JIHĀD IN SHĀM)

The scholars of the Salaf warned severely against the bid’ah of Irjā’, as it was a deviant innovation that diluted the religion of the Muslims, making major sins and even kufr appear as something trivial. Through Irjā’, masses of Muslims began to abandon practice of their religion and replace their faithful works with nothing but worldly business and – worse – heretical deeds. They even turned away from learning the religion – as it was sufficient to have some vague condition of “awareness” – and focused instead solely upon worldly knowledge. Slowly, ignorance prevailed to the point described by al-Fudayl Ibn ‘Iyād (rahimahullāh – died 187AH), “How will you be if you remain to a time when you see people who do not differentiate between the truth and the falsehood, nor between the believer and the kāfir, nor between the trustworthy and the treacherous, nor between the ignorant and the knowledgeable. They will not know the good to be good nor the evil to be evil” [Al-Ibānah al-Kubrā].

Ibn Battah (rahimahullāh – d. 387AH) commented on al-Fudayl’s words by saying, “Indeed, we belong to Allah and to Him we will return. We have reached that era, heard it, known most of it, and witnessed it. If a man whom Allah has gifted with sound intellect and deep insight were to investigate, contemplate, and reflect upon the condition of Islam and its people – while following the most decisive path and the most guided way – it would become clear to him that the majority and prominent masses of the people have turned back upon their heels and backslidden. They have thereby deviated from the goal and turned away from the correct proof. Many people have ended up considering as fine what they used to consider as foul, considering as halāl what they used to consider as harām, and considering as good what they used to consider as evil. This – may Allah have mercy upon you – is not from the character of the Muslims, nor the actions of those with insight about this religion, nor the deeds of those believing in the religion with certainty” [Al-Ibānah al-Kubrā].

Ibn Battah also said, “The people in our era are like flocks of birds. They follow each other. If a man were to emerge and claim prophethood – despite them knowing that Rasūlullāh (sallallāhu ‘alayhi wa sallam) is the last of the prophets – or claim godhood, he would find followers and supporters for this call” [Al-Ibānah al-Kubrā].

“THE PEOPLE IN OUR ERA ARE LIKE FLOCKS OF BIRDS” - IBN BATTAH



Because much of what has befallen the Ummah is due to this deviant innovation, it is important for the muwahhid mujāhid to have insight about the phenomenon especially in how it pertains to jihād.

The Salaf and Their Severe Warning against Irjā’

The Salaf who witnessed the emergence of Irjā’ warned against it early on. They knew that it would lead to abandonment of both learning and practicing the religion.

Sa’īd Ibn Jubayr (rahimahullāh – d. 95AH) said, “The Murji’ah are the Jews of the Qiblah”[1] [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

Ibrāhīm an-Nakha’ī (rahimahullāh – d. 96AH) said, “I fear the fitnah of the Murji’ah for this Ummah more than the fitnah of the Azāriqah [a sect of the Khawārij]” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

He also said, “I fear the Murji’ah for the people of Islam more than their number of the Azāriqah” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

He also said, “In my opinion, the Khawārij are more excused than the Murji’ah” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

He also said, “The Murji’ah left the religion flimsier than a very thin garment” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

He also said, “The Murji’ah invented an opinion, so I fear them for the Ummah. The evil from them is great, so be very wary of them” [Ash-Sharī’ah – Al-Ājurrī].

He also said, “I don’t know of a more foolish people by way of their opinion than these Murji’ah” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

Mujāhid (rahimahullāh – d. 104AH) said, “They start off as Murji’ah, then become Qadariyyah [those who deny the Qadar], then turn into Majūs [fire-worshippers]” [Al-Lālikā’ī].

Qatādah (rahimahullāh – d. 118AH) and Yahyā Ibn Abī Kathīr (rahimahullāh – d. 129AH) both said, “There is no deviance more feared by us for the Ummah than Irjā’” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

Muhammad Ibn ‘Alī Ibn al-Husayn (rahimahullāh – d. 118AH) said, “There is nothing in day or night more similar to the Jews than the Murji’ah” [Al-Lālikā’ī].

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[1] The Murji’ah invented a religion whose followers expect to enter Jannah while completely abandoning the essential deeds of Īmān (the four pillars of Islam after the testimony of faith) and claiming to affirm its words! Accordingly, they are similar to the deluded Jews who {believe in part of the Scripture and disbelieve in part} [Al-Baqarah: 85] and say, {“We hear and disobey”} [Al-Baqarah: 93], yet they declare, {“Never will the Fire touch us except for a few days”} [Al-Baqarah: 80] and {“We will be forgiven”} [Al-A’rāf: 169]. The Salaf also compared Irjā’ to Christianity, as some of them were reported to have said, “Be wary of Irjā’ for it is an aspect of Christianity” [Al-Lālikā’ī]. This is because the Christians, like the Jews, claim salvation is attainable by mere words with absolutely no deeds to back those words; Allah (ta’ālā) responded to the Jews by saying, {Say, “Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?” Yes, whoever earns evil and his sin has encompassed him – those are the companions of the Fire; they will abide therein eternally. But they who believe and do righteous deeds – those are the companions of Paradise; they will abide therein eternally} [Al-Baqarah: 80-82]. He (ta’ālā) responded to the Christians as well as the Jews by saying, {And they say, “None will enter Paradise except one who is a Jew or a Christian.” That is [merely] their wishful thinking, Say, “Produce your proof, if you should be truthful.” Yes on the contrary, whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve} [Al-Baqarah: 111-112]. See also Sūrat an-Nisā’, verses 123-124. The Jews and Christians both declared that the mere claim of faith in their messengers was sufficient to save them from Hellfire while they abandoned the essential implications of this faith, which was for them to follow the final Prophet Muhammad (sallallāhu ‘alayhi wa sallam) in both words and deeds, as he was prophesized in their scriptures. Finally, Allah’s mercy and forgiveness is not an excuse to commit sins and injustices never mind shirk and kufr!

Az-Zuhrī (rahimahullāh – d. 124AH) said, "No deviance was innovated after the advent of Islam more harmful to its people than Irjā'" [Ash-Sharī'ah – Al-Ājurrī].

Mansūr Ibn al-Mu'tamir (rahimahullāh – d. 133AH) said, "The Murji'ah and the Rāfidah are the enemies of Allah" [Al-Lālikā'ī].

Mughīrah ad-Dabbī (rahimahullāh – d. 133AH) said, "By Allah who there is no god but He, I fear the Murji'ah more than the fussāq [sinful] for this religion" [As-Sunnah – 'Abdullāh Ibn al-Imām Ahmad].

Al-A'mash (rahimahullāh – d. 148AH) said, "By Allah who there is no god but He, I do not know of anyone more evil than the Murji'ah" [As-Sunnah – 'Abdullāh Ibn al-Imām Ahmad].

Sufyān ath-Thawrī (rahimahullāh – d. 161AH) said, "The religion of Irjā' is an innovated religion" [As-Sunnah – Al-Khallāl].

He also said, while turning the pages of the Qur'ān, "No one is farther from it [the Qur'ān] than the Murji'āh" [Al-Lālikā'ī].

Sharīk (rahimahullāh – d. 177AH) said, "The Murji'ah are the filthiest people. The Rāfidah were filthy enough, but the Murji'ah lie against Allah" [As-Sunnah – 'Abdullāh Ibn al-Imām Ahmad].

Ibnul-Mubārak (rahimahullāh – d. 181AH) was asked, "Who emerges first, the Dajjāl or the Beast?" He replied, "The Jahmī so-and-so being appointed as a judge over Bukhārā is more severe for the Muslims than the emergence of the Beast or the Dajjāl!" The judge was from the extreme Murji'ah [As-Sunnah – 'Abdullāh Ibn al-Imām Ahmad].

An-Nadr Ibn Shumayl (rahimahullāh – d. 204AH) was asked about Irjā' so he answered, "It is a religion in agreement with the desires of the kings by which the Murji'ah obtain some of the kings' dunyā and lose some of their own religion" [Al-Bidāyah wan-Nihāyah].[2]

If the Salaf warned so severely against Irjā', how can this innovation be so grossly ignored by the Muslims?

The Origin and Meaning of Irjā'

Irjā' was a reaction to the deviance of the Khawārij. The Murji'ah attempted to distance themselves from the Khawārij without adopting the Sunnah; in doing so, they invented their own sect. This was best explained by the scholar of the Salaf, Sa'īd Ibn Jubayr (rahimahullāh), who said, "The example of the Murji'ah is like that of the Sabians. They went to the Jews and asked them, 'What is your religion?' They answered, 'Judaism.' They asked, 'What is your book?' They answered, 'The Tawrāh.' They asked, 'Who is your prophet?' They answered, 'Mūsā.' They asked, 'What is there for those who follow you?' They answered, 'Jannah.' Then they went to the Christians and asked them, 'What is your religion?' They answered, 'Christianity.' They asked, 'What is your book?' They answered, 'The Injīl.' They asked, 'Who is your prophet?' They answered, ''Īsā.' They asked, 'What is there for those who follow you?' They answered, 'Jannah.' They then declared, 'We are between these two religions'" [Al-Lālikā'ī].

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[2] The Murji'ah of the past – by diluting the religion and downplaying the danger of sins – gave the Muslim kings justification to commit more sins and injustices. Some of the contemporary Murji'ah justified for the modern-day tawāghīt the legislation of manmade laws and allying with the Jews, Christians, pagans, and apostates against the Muslims.

The Murji'ah countered the Khawārij who made the performance of all obligations and abandonment of all sins essential for one to be Muslim, by responding with their own innovation, claiming that the abandonment of all obligations and the performance of all sins does not affect one's Īmān even if one were to completely abandon the pillars of Islam! They expelled action from the reality of Īmān thereby "delaying" action beyond Īmān's definition, and this is the linguistic root for the word Irjā', as Irjā' means "a delay."

Their innovation has numerous characteristics, manifestations, and practical consequences – some of which will be discussed – but it is important first to remember that the superficial agreement of some scholars and du'āt with the Salaf's definition of Īmān does not mean they have freed themselves of Irjā'. This becomes most clear when one examines the statements of contemporary "Salafī" palace scholars who say that ruling by manmade laws and siding with the kuffār against the Muslims is major kufr but then do not implement the practical consequences of these theoretical rulings upon the Saudi regime. Rather, they twist the statements of the Salaf and the scholars so as to innovate an escape and a justification for their masters' kufr. Similarly, there were individuals in this era who specialized in the field of hadīth and regularly repeated the Salaf's definition of Īmān word for word, "Faith is statements and actions; it increases and decreases." Yet they blatantly opposed the implications of this definition by claiming that if a Muslim were to completely abandon altogether the prayers, zakāh, fasting, and hajj, while mocking Allah, he could still be a Muslim who would eventually enter Jannah! They thereby made Islam into a mere claim having no reality.

THE PALACE MUFTI OF ĀL SALŪL

The Salaf's Definition of Irjā'

The original Murji'ah expelled actions from the definition of Īmān, leaving only the statements of the heart and tongue within its essence, the statement of the tongue being the testimony that there is no god but Allah and Muhammad is Allah's Messenger. They also claimed that Īmān does not increase nor decrease. Their understanding of Īmān had a number of implications, consequences, and transformations, most important of which are that the complete abandonment of obligations does not affect one's Īmān, that hypocrisy does not exist as a phenomenon, and that ignorance of the famous and well-known matters of the religion – known to every Muslim by necessity – is inconsequential.

Submission Is Inconsequential According to the Murji'ah

The Murji'ah opposed Ahlus-Sunnah by claiming that submission of the limbs to Allah was not an essential part of faith.

Sufyān Ibn 'Uyaynah (rahimahullāh – d. 199AH), was asked about Irjā', so he replied, "The Murji'ah say that Īmān is a statement. And we say it is statements and actions. The Murji'ah obliged Jannah for one who testifies that there is no god but Allah while he resolves in his heart to abandon the obligations[3]. They called abandonment of the obligations a sin just like any other sin, although they are not equal, for committing sins without istihlāl (considering the sin to be halāl) is merely sinful, whereas abandoning the obligations consciously without ignorance or excuse is kufr. What clarifies this is the matter of Ādam ('alayhis-salām), Iblīs, and the Jewish rabbis. As for Ādam, then Allah ('azza wa jall) forbade him from eating from the Tree and made it harām for him, but he consciously ate from it to become an angel or become immortal, so he was called disobedient without kufr. As for Iblīs (may Allah curse him), then Allah obligated upon him a single prostration but he consciously refused it, so he was called a kāfir. As for the Jewish rabbis, then they knew the description of the Prophet (sallallāhu 'alayhi wa sallam) and that he was a prophet and messenger, just as they knew their own children, and they acknowledged this with their tongues, but they did not follow his Sharī'ah, so Allah ('azza wa jall) called them kuffār. So violating the prohibitions is like the sin of Ādam ('alayhis-salām) and that of other prophets. As for abandoning the obligations with refusal, then it is kufr like the kufr of Iblīs (may Allah curse him). As for abandoning the obligations with awareness but without refusal, then it is kufr like the kufr of the Jewish rabbis. And Allah knows best" [As-Sunnah – 'Abdullāh Ibn al-Imām Ahmad].

Al-Humaydī (rahimahullāh – d. 219AH) said, "I was told of people who say, 'Whoever acknowledges the prayer, zakāh, fasting, and hajj, but does not perform any of them until he dies, and prays with his back to the Qiblah until he dies, then he is a believer as long as he doesn't deny these obligations, if he knows that not denying these obligations ensures his faith and if he acknowledges the obligations and the direction of the Qiblah.' I said: This is open kufr and in opposition to Allah's book, His Messenger's Sunnah, and the Muslims' scholars. Allah (ta'ālā) said, {And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion} [Al-Bayyinah: 5]" [Al-Lālikā'ī]. Imām Ahmad also commented, "Whoever says this has disbelieved in Allah and rejected Allah's order and what the Messenger came with" [Al-Lālikā'ī].

Ishāq Ibn Rāhawayh (rahimāhullāh – d. 238AH) said, "The Murji'ah fell into extremism to the point that some of them said, 'Whoever abandons the obligatory prayers, the Ramadān fast, the zakāh, the hajj, and the obligations in general without denying their obligatory

ولاية حلب
ديوان الزكاة
في منطقة جرابلس

DĪWĀN AZ-ZAKĀH IN THE CITY OF JARĀBLUS

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[3] By obligations, he means the four pillars of Islam after the testimony of faith (prayer, zakāh, fasting, and hajj), as is clear in the subsequent quotes. The Sahābah explicitly agreed that abandoning prayer was major kufr. As for the other three pillars, then there is difference of opinion amongst the later scholars regarding the ruling on a person who abandons one of these three. And Allah knows best.

status, then we do not make takfīr of him and his matter is with Allah thereafter because he acknowledges these obligations.' These are the Murji'ah about whom there is no doubt" [Masā'il al-Imām Ahmad wa Ishāq Ibn Rāhawayh].

The Salaf also used as proof: {And when the sacred months have passed, then kill the mushrikīn wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakāh, let them [go] on their way. Indeed, Allah is Forgiving and Merciful} [At-Tawbah: 5] and {But if they repent, establish prayer, and give zakāh, then they are your brothers in religion; and We detail the verses for a people who know} [At-Tawbah: 11]. These verses indicate that the mushrikīn's establishment of prayer and payment of zakāh are conditions for their repentance from shirk to be accepted.

The scholars also used as proof all verses that indicate that turning away from the Messenger (sallallāhu 'alayhi wa sallam) – by completely abandoning obedience to him – is kufr. {Say, "Obey Allah and the Messenger." But if they turn away – then indeed, Allah does not like the disbelievers} [Āl 'Imrān: 32] .[4]

They also used as proof the hadīth reported by al-Bukhārī and Muslim on the authority of 'Umar and Abū Hurayrah (radiyallāhu 'anhumā). In it, Jibrīl ('alayhis-salām) said to the Prophet (sallallāhu 'alayhi wa sallam), "O Muhammad, tell me about Islam." The Prophet (sallallāhu 'alayhi wa sallam) said, "Islam is to testify that there is no god but Allah and that Muhammad is Allah's Messenger, to establish the prayer, to give the zakāh, to fast Ramadān, and to perform hajj if you are able to." In another narration, Jibrīl asked him, "If I do so, then I am a Muslim?" He replied, "Yes" [Sahīh: Reported by Ibn Mandah].

They also use as a proof the hadīth of the Prophet (sallallāhu 'alayhi wa sallam), "I was ordered to fight the people until they testify that there is no god but Allah and that Muhammad is Allah's Messenger, establish the prayer, and pay the zakāh. If they do so, then they have protected their blood and wealth from me except by the right of Islam. And their account is with Allah" [Al-Bukhārī and Muslim].

They also use as a proof the hadīth of the Prophet (sallallāhu 'alayhi wa sallam), "Whoever prays our prayer, faces our Qiblah, and eats the meat of our slaughtered animals, then he is the Muslim who has the protection of Allah and His Messenger" [Reported by al-Bukhārī on the authority of Anas].

They also used as proof the ijmā' of the Sahābah in considering the abandonment of prayer to be apostasy and the ijmā' of the Sahābah in declaring those tribes who resisted zakāh to be apostates. The latter is the evidence proving the kufr of parties who forcefully resist other clear-cut and famous shar'ī rulings such as the prohibition of khamr (alcohol), the prohibition of incest, and the prohibition of ribā (usury).

Al-Marwazī (rahimahullāh – d. 294AH) said, "We then mentioned the reports narrated from the Prophet (sallallāhu 'alayhi wa sallam) declaring the kufr of he who abandons prayer, expelling him from the religion, and legalizing the killing of one who resists performing it. Also, similar reports reached us from the Sahābah (radiyallāhu 'anhum). Nothing reached us from them contradicting this" [Ta'dhīm Qadr As-Salāh].

Al-Fudayl Ibn 'Iyād (rahimahullāh – d. 187AH) said, "Allah said, {He has ordained for you of religion what He enjoined upon Nūh and that which We have revealed to you and what We enjoined upon Ībrāhīm and Mūsā and 'Īsā – to establish the religion and not be divided therein} [Ash-Shūrā: 13]. So the religion is affirmation [of faith] through action which is as Allah described and how He ordered His prophets and messengers to establish the religion. Being divided therein is to abandon action and divide between statement and action. Allah (‘azza wa jall) said, {But if they repent, establish prayer, and give zakah, then they are your brothers in religion} [At-Tawbah: 11]. So Allah required that repentance from shirk be in both word and deed by establishment of prayer and payment of zakāh. The people of Ra’y (false opinions) said, ‘Prayer is not from Īmān nor is zakāh nor any other of the obligations.’ They did so lying against Allah and opposing His Book and the Sunnah of His Prophet. If what they said were true, Abū Bakr would not have fought the people of apostasy” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

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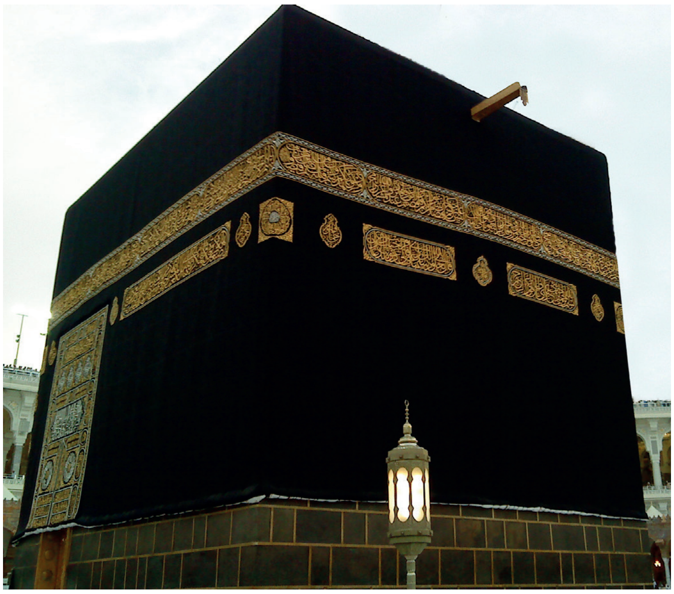
[4] See also verse 47 of Sūrat an-Nūr, verses 31-32 of Sūrat al-Qiyāmah, verses 15-16 of Sūrat al-Layl, and verse 48 of Sūrat Tāhā. Note: There is a difference between merely disobeying the Messenger (sallallāhu 'alayhi wa sallam) in some matters, which is sinful, and between completely disobeying him by not following any of the orders of his religion at all. This condition of absolute disobedience would entail abandonment of the five daily prayers, which is kufr.



Al-Qāsim Ibn Salām (rahimahullāh – d. 224AH) said, “So if they resist zakāh after acknowledging it, offering this with their tongues, having established prayer but only resisted zakāh, that resistance would negate everything before it including their acknowledgement and prayer, just as their refusal to pray before would negate their acknowledgement. What testifies to this is the jihād of Abū Bakr as-Siddīq (radiyallāhu ‘anh) with the Muhājirīn and Ansār under his command against the Arab resistance towards zakāh. His jihād was just like the jihād of Rasūlullāh (sallallāhu ‘alayhi wa sallam) against the people of shirk, as there was no difference between the two jihāds with regards to the spilling of blood, the enslaving of families, and the seizing of wealth. And they only resisted zakāh without denying it” [Al-Īmān].

Ibn Abī ‘Āsim (rahimahullāh – d. 287AH) said, “Abū Bakr as-Saddīq in my view is the most knowledgeable after Rasūlullāh (sallallāhu ‘alayhi wa sallam) from amongst the Sahābah, as well as the most virtuous, the most zāhid, the bravest, and the most generous of them. From the proof for this is his statement regarding the people of apostasy, when the Companions of the Prophet (sallallāhu ‘alayhi wa sallam) debated with him so that he would accept from the apostates some of the religion, but he refused to accept anything less than all of what Allah obligated upon them or else he would fight them. He saw that committing kufr with regards to some of the revelation rendered their blood lawful, so he resolved to fight them, and he knew it to be the truth” [As-Sunnah]. After the initial debate to which Ibn Abī ‘Āsim refers, the Sahābah reached consensus. ‘Umar (radiyallāhu ‘anh) said, “By Allah, as soon as I saw that Allah (‘azza wa jall) had opened Abū Bakr’s heart to waging war, I realized he was upon the truth” [Al-Bukhārī and Muslim].

Sulaymān Āl ash-Shaykh (rahimahullāh) said, “Shaykhul-Islām Ibn Taymiyyah said when he was asked about the issue of fighting the Tatars while they claimed to adhere to the shahādatayn (testimony of Islam) and claimed to follow the basis of Islam, ‘Every party that resists the manifest and definite laws of Islam from these people or others, then it is obligatory to fight them until they comply with its laws even if they pronounce the shahādatayn and follow some of its laws, just as Abū Bakr and the Sahābah (radiyallāhu ‘anhum) fought those who resisted the zakāh. The fuqahā’ after them agreed upon this.’ He then said, ‘So any resistant party that resists some of the obligatory prayers, fasting, hajj, or resists abiding by the prohibition of spilling blood, looting wealth, alcohol, gambling, incest, or resists adherence to jihād against the kuffār or the enforcement of jizyah upon Ahlul-Kitāb, or abiding by anything else of the obligations and prohibitions of the religion, those rulings which no one has an excuse for being ignorant of or abandoning and which the individual commits kufr by denying, then the resistant party is fought over these rulings even if it acknowledges them. This is something of which I know no difference between the scholars.’ He said, ‘These – according to the most judicious scholars – are not on the same level as the bughāt (the rebels). Rather they have exited Islam on the level of those who resisted zakāh.’ … So if a person who adheres to all the laws of the religion but resists the prohibition of gambling, usury, or fornication[5] is a kāfir whom it is obligatory to fight, how much more so is the case of he who practices shirk with Allah and is called to offer the religion sincerely to Allah and declare barā’ah and kufr towards everything worshipped besides Allah, but instead he arrogantly refuses and is from the kāfirīn” [Taysīr al-‘Azīz al-Hamīd].

Shaykhul-Islām Ibn Taymiyyah (rahimahullāh) also said, “The Sahābah did not say ‘Do you acknowledge that it’s obligatory or do you deny its ruling?’ This wasn’t known from the Khulafā’ and the Sahābah. Rather, as-Siddīq said to ‘Umar (radiyallāhu ‘anhumā), ‘By Allah! If they were to resist giving me only a short rope that they used to give to Allah’s Messenger (sallallāhu ‘alayhi wa sallam), I would fight them over their resistance to giving it.’ So he made their resistance towards payment the basis for the permissibility of fighting them, not their denial of its obligation. It was reported that a group from amongst them used to acknowledge its obligation but were stingy in paying it, but in spite of this the Khulafā’ dealt with them all in the same manner: killing their fighters, enslaving their families, taking their wealth as booty, and testifying that their fighters are in Hellfire. And they labeled them all people of apostasy” [Al-Kalimāt an-Nāfi’ah – ‘Abdullāh Ibn Muhammad Ibn ‘Abdil-Wahhāb].

Finally, if the abandonment of prayer is apostasy, how much more so is the nullification of tawhīd by major shirk! Similarly, if the resistance with force towards zakāh is kufr, how much more so is the daw’ah to the pagan religion of democracy and the battle for its cause!

The “Virtue” of Ignorance According to the Murji’ah

According to some of the Murji’ah, basic knowledge is not an essential part of Īmān even when this knowledge is very widespread and well known.

It was reported that one of those accused of Irjā’ was asked in al-Masjid al-Harām if a man who said the following was a believer, “I know the Ka’bah is true and that it is the House of Allah (‘azza wa jall) but I don’t know whether it is this one or not [in another narration: but I don’t know whether it is this one in Makkah or another one in Khurāsān].” He replied, “He is a believer.” [Sufyān ath-Thawrī said, “I testify that in the sight of Allah he is from the kāfirīn until he knows that it is the Ka’bah erected in al-Haram.”] He was then asked if a man who said the following was a believer, “I know that Muhammad (sallallāhu ‘alayhi wa sallam) is true and that he is a messenger [in another narration: I testify that Muhammad Ibn ‘Abdillāh is a prophet], but I don’t know if he is the one who was in Madīnah from Quraysh or another Muhammad [in one narration: or a man who was in Khurāsān] [in another narration: but I don’t know if he is the one whose grave is in Madīnah or not].” He replied, “He is a believer.” [Sufyān ath-Thawrī said, “I testify that in the sight of Allah he is from the kāfirīn.”] [Reported by ‘Abdullāh Ibn al-Imām Ahmad, al-Khallāl, and al-Lālikā’ī]. Al-Humaydī and Imām Ahmad both commented on this story saying, “Whoever says this has committed kufr” [Al-Lālikā’ī]. It was also reported that the answerer was made to repent because of his replies [Al-Lālikā’ī].[6]

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[5] His words explain that the forceful resistance against these prohibitions is major kufr. As for the mere practice of gambling, usury, or fornication, then such is sinful but not major kufr.

[6] The fact that the Ka’bah is in Makkah, that Prophet Muhammad (sallallāhu ‘alayhi wa sallam) is from Quraysh, that he lived in al-Madīnah (after his hijrah from Makkah), and that his grave is in al-Madīnah, is something known by Muslims everywhere. Rather, this is even known by many Jews and Christians. So how can one claim ignorance of this while living in dārul-Islām during the rule of the Umawī and ‘Abbāsī khulafā’ and the era of the major fuqahā’ and while standing in front of the Ka’bah inside al-Masjid al-Harām!

This exaggerated understanding of excuse due to ignorance (al-'udhr bil-jahl)[7] is based upon the wrong understanding of Īmān not increasing nor decreasing and only consisting of the statement of the heart and the tongue (the acknowledgement of faith in the heart and in words only). Those who held this belief were confronted with the fact that people have different amounts of awareness, knowledge, and acknowledgment, which implies that Īmān can increase and decrease in this regards[8]. So some Murji'ah responded by saying that Īmān is an unspecific acknowledgement of Allah and His Messenger (sallallāhu 'alayhi wa sallam) – by the heart and tongue – having no details. Therefore, if someone "acknowledged" that Muhammad is Allah's Messenger, but knew nothing about him or his religion, he could still be considered a believer, even if this information was widespread, well known, and easily learnable and accessible, and even if the person had much time and opportunity to learn this essential and basic knowledge!

This exaggerated understanding of excuse due to ignorance that encompasses every issue, every circumstance, and every individual, has rendered excuse due to ignorance the default supposition and it thereby becomes better for one to remain ignorant than to learn the fundamentals of his religion! Ash-Shāfi'ī (rahimahullāh) said, "If the ignorant person were excused due to his ignorance, ignorance would be better than knowledge, for ignorance releases him from the burdens of responsibility and relieves his heart of the various punishments. Accordingly, there is no excuse for the slave with regards to his ignorance after the delivery [of the proof] and the ability to access it, {so that mankind will have no argument against Allah after the messengers} [An-Nisā': 165]" [Al-Manthūr fīl-Qawā'id].

Ash-Shafi'ī explains that there is general knowledge that "no sane adult is excused for being ignorant of, such as the five daily prayers, that Allah obligated the fasting of Ramādan upon the people, the performance of hajj if they are able to do it, zakāh upon their wealth, and that He prohibited them from fornication, murder, theft, and alcohol, and similarly, matters that the worshippers were held responsible for understanding, learning, and delivering from themselves and their wealth, and that they stop themselves from doing what Allah prohibited them from. This knowledge is all found explicitly in the book of Allah and is widespread amongst the people of Islam. Their laymen convey it from those who came before them of Muslim laymen. They relate it from Rasūlullāh. They do not differ in its account nor in it being obligatory upon them. This general knowledge cannot be wrongly narrated nor misinterpreted, and disagreement is not possible with regards to it" [Ar-Risālah].

Ash-Shafi'ī's words encompass the obvious laws of Islam, so how much more apparent is the clear-cut obligation of tawhīd?

Al-Barbahārī (rahimahullāh – d. 329AH) said, "'Umar Ibnul-Khattāb (radiyallāhu 'anh) said, 'There is no excuse for anyone regarding deviance he commits while thinking it guidance, nor guidance he abandons while thinking it deviance, for the matters have become clear, the proof has been firmly established, and excuse has been finished'" [Sharh as-Sunnah].

The scholars mention numerous verses from the Qur'ān to prove that one cannot be considered a Muslim when he ignorantly negates the basis of Tawhīd and Īmān and opposes the fitrah and the Qur'ān. {A group [of you] He guided, and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided} [Al-A'rāf: 30]. {Say, "Shall we inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work." Those are the ones who disbelieve in the verses of their Lord and in

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[7] Excuse due to ignorance is a shar'ī concept but not in the exaggerated form proposed by the Murji'ah. See the quote from Imām Muhammad Ibn 'Abdil-Wahhāb on page 48 for an explanation of when the concept is correctly applied.

[8] According to Ahlus-Sunnah, Īmān can increase and decrease at the level of the heart, tongue, and limbs, in statements and actions, not only at the level of knowledge concerning different matters of creed.

[their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance} [Al-Kahf: 103-105]. {And if any one of the mushrikīn seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know} [At-Tawbah: 6]. {Those who disbelieved among the People of the Scripture and the mushrikīn would not have departed [from their kufr] until there came to them the clear evidence – a Messenger from Allah, reciting purified scriptures within which are upright writings} [Al-Bayyinah: 1-3]. {And of the people are some who say, “We believe in Allah and the Last Day,” but they are not believers. They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not. In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie. And when it is said to them, “Do not cause corruption on the earth,” they say, “We are but reformers.” Unquestionably, it is they who are the corrupters, but they perceive [it] not. And when it is said to them, “Believe as the people have believed,” they say, “Should we believe as the foolish have believed?” Unquestionably, it is they who are the foolish, but they know [it] not} [Al-Baqarah: 8-13]. {O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not} [Al-Hujurāt: 2].[9]

Accordingly, there is no excuse due to ignorance for the claimant of Islam regarding its testimony – there is no god but Allah and Muhammad is Allah’s Messenger – its meanings and implications (sincerity towards Allah by practicing tawhīd and submission to Him by following the Prophet – sallallāhu ‘alayhi wa sallam).[10] As for the remaining pillars, then a new Muslim might be ignorant of some of them, but this condition is excusable only temporarily, for he is obliged to seek knowledge so as to eliminate this ignorance, as one of the nullifiers of Islam the scholars spoke about is “turning away from the religion of Allah (ta’ālā) by neither learning it nor practicing it. The proof is the statement of Allah (ta’ālā), {And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We will take retribution from the criminals} [As-Sajdah: 22]” [Nawāqid al-Islām – Imām Muhammad Ibn ‘Abdil-Wahhāb].

Imām Muhammad Ibn ‘Abdil-Wahhāb (rahimahullāh) also said, “What you mentioned ... of your doubt concerning the condition of these tawāghīt and their followers and whether or not the proof has been established on them, then this is strange! How can you doubt this after I have clarified it to you over and over? The person on whom the proof has not been established is the newcomer to Islam and the person raised in a distant nomadic land, or when the matter is obscure ... in such a case, takfīr is not made upon him until he is informed of the matter. As for the fundamentals of the religion, which Allah clarified and explicated in His book, then the proof of Allah is the Qur’ān, so whoever the Qur’ān reaches has received the proof” [Ar-Rasā’il ash-Shakhsiyyah].

Hypocrisy Is Nonexistent According to the Murji’ah

In the view of some of the Murji’ah, hypocrisy does not exist, neither in its major nor its minor forms.

Sufyān ath-Thawrī (rahimahullāh) said, “The difference between us and the Murji’ah is three matters. We say that Īmān is statements and actions, whereas they say it is statements without actions. We say that Īmān increases and decreases, whereas they say it neither increases nor decreases. We say that hypocrisy exists, whereas they say hypocrisy does not exist" [Sifat an-Nifāq – al-Firyābī].[11]

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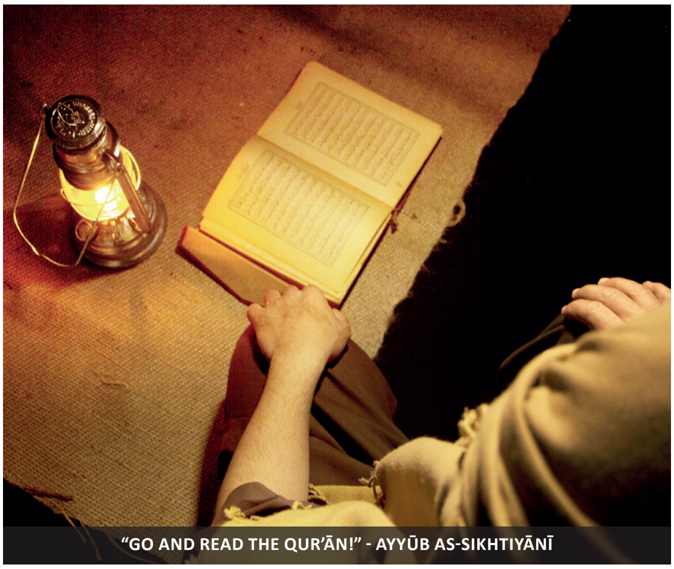
[9] See also verses 42-43 of Sūrat an-Naml, verses 25-29 of Sūrat Hūd, the tafsīr of Abū Ja’far at-Tabarī (rahimahullāh – d. 310AH) – the imām of the mufassirīn – on some of the verses quoted in the article, and his book “At-Tabsīr fī Ma’ālim Usūl ad-Dīn.”

[10] See also pages 22-23 of issue #7 of Dābiq. The scholars have mentioned that knowledge, submission, and sincerity – in addition to other matters – are conditions for this testimony. These conditions are opposites to ignorance, the complete abandonment of practice, and shirk. Accordingly, how can one who practices shirk or abandons prayer be considered a Muslim?

Al-Hasan al-Basrī (rahimahullāh – d. 110AH) was told about people who claim that hypocrisy does not exist and who do not fear hypocrisy. He said, "By Allah, to know that I was free of hypocrisy would be more beloved to me than to possess as much gold as would fill the Earth" [As-Sunnah – al-Khallāl]. He also said, "There has never been nor will there ever be a believer, except that he fears hypocrisy. And there has never been nor will there ever be a hypocrite, except that he feels safe from hypocrisy. Whoever does not fear hypocrisy for himself is a hypocrite" [Sifat an-Nifāq – al-Firyābī].

One of the Murji'ah said in front of Ayyūb as-Sikhtiyānī (rahimahullāh – d. 131AH), "There is only kufr and Īmān," implying there was no hypocrisy. Ayyūb said to him, "Go and read the Qur'ān! Every āyah that mentions hypocrisy, then I fear it applies to me!" [Al-Ibānah al-Kubrā – Ibn Battah].



"GO AND READ THE QUR'ĀN!" - AYYŪB AS-SIKHTIYĀNĪ

Hudhayfah Ibn al-Yamān (radiyallāhu 'anhumā) warned of sects that would appear in the future. He said, "One sect will say, 'We are believers in Allah and our belief equals that of the angels. There is no kāfir nor hypocrite amongst us.' It is befitting of Allah ('azza wa jall) to gather them with the Dajjāl" [As-Sunnah – al-Khallāl].

Ibn Mas'ūd (radiyallāhu 'anh) said, "They say, 'There is no kāfir nor hypocrite amongst us.' May Allah fracture their feet" [Al-Ibānah al-Kubrā – Ibn Battah].

Imām Ahmad (rahimahullāh) listed that amongst the matters the Murji'ah denied was the description of the hypocrites; he then said, "Be wary that the Murji'ah make you slip away from the matter of your religion" [As-Sunnah – al-Khallāl].

The Murj'ah who denied hypocrisy did so in two different ways. One sect – the Karrāmiyyah – claimed that Īmān was only the statement of the tongue even if the heart contained major hypocrisy. They labelled the hypocrites at the time of the Prophet (sallallāhu 'alayhi wa sallam) to be believers, although they believed these "believers" would go to Hellfire. Another sect claimed that Īmān did not increase nor decrease. This claim demanded the denial of minor hypocrisy, as its existence in a person necessitated the decreasing of his Īmān. However, the existence of hypocrisy – both major and minor – is from the most obvious matters clarified by the Qur'ān and Sunnah. In addition to Sūrat al-Munāfiqūn and Sūrat at-Tawbah, there are numerous āyāt and ahādīth describing this phenomenon.

Rasūlullāh (sallallāhu 'alayhi wa sallam) said, "The example of the hypocrite is that of the hesitant lamb between two flocks of sheep. It goes with this flock one time and with the other flock another time" [Reported by Muslim on the authority of Ibn 'Umar]. In another narration, "It does not know which flock to follow" [Sahīh: Reported by an-Nasā'ī on the authority of Ibn 'Umar]. This hadīth indicates that the hypocrite wanders in the grayzone between kufr and Īmān.

He (sallallāhu 'alayhi wa sallam) also said, "Indeed, the majority of my Ummah's hypocrites are its qurrā'" [Hasan: Reported by Imām Ahmad on the authority of 'Abdullāh Ibn 'Amr]. Al-Bukhārī (rahimahullāh) said that these hypocritical qurrā' include, "The qurrā' of those who negate Allah's attributes, the Jahmiyyah, the people of deviant desires, as well as others" [Khalq Af'āl al-'Ibād]. The term qurrā' was used in the time of the Sahābah to refer to the scholars of the religion, for the scholars are most famous for memorizing, reciting, and understanding the Qur'ān, as in the hadīth, "The qurrā' – whether they were elderly or young men – were the members of 'Umar's shūrā council" [Sahīh al-Bukhārī].

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[11] See pages 62-66 of issue #7 of Dābiq to read about the traits of major hypocrisy that the partisans ignore and the proofs from the Qur'ān obligating jihād against the hypocrites if they come out with their hypocrisy.

Rasūlullāh (sallallāhu 'alayhi wa sallam) said,

> "Indeed, what I fear most for my Ummah is every articulate hypocrite"
>
> [Sahīh: Reported by Imām Ahmad on the authority of 'Umar].

These articulate hypocrites are amongst the misleading scholars mentioned in another hadīth. Abū Dharr (radiyallāhu 'anh) narrated that while he was walking with the Prophet (sallallāhu 'alayhi wa sallam), the Prophet said three times, "Indeed, there is something I fear for my Ummah more than the Dajjāl." Abū Dharr asked him, "What is this that you fear for your Ummah more than the Dajjāl?" He responded, "The misleading imāms" [Sahīh: Reported by Imām Ahmad on the authority of Abū Dharr].

The people of bid'ah also have many traits of minor hypocrisy – which is a major sin – in addition to many of them being full-fledged hypocrites and heretics. This is because the root of bid'ah is kufr and it is a gateway to kufr. Shaykhul-Islām Ibn Taymiyyah (rahimahullāh) said, "Bida' (innovations) are derived from kufr, for there is no innovated opinion except that it entails a branch of the branches of kufr" [Minhāj as-Sunnah]. Bid'ah is also a stance between pure Islam and blatant kufr… another grayzone of hypocrisy.

Al-Fudayl Ibn 'Iyād (rahimahullāh) said, "When I see a person from the people of Sunnah, it is as if I see a person from the Sahābah of Rasūlullāh (sallallāhu 'alayhi wa sallam); and when I see a person from the people of bida', it is as if I see a person from the hypocrites" [Sharh as-Sunnah – al-Barbahārī]. He also said, "The sign of hypocrisy is that a man walks and sits with a person of bid'ah" [Al-Ibānah al-Kubrā – Ibn Battah]. Abū Qilābah (rahimahullāh – d. 104AH) said, "I did not find any example like that of the people of bid'ah except hypocrisy, for Allah has mentioned hypocrisy as being conflicting words and conflicting deeds" [As-Sunnah – al-Khallāl].

Ibn Taymiyyah (rahimahullāh) also said, "When the people of bida' possess strength, they are similar to the kuffār in considering it halāl to kill the believers and in making takfīr of them, as the Khawārij, Rāfidah, Mu'tazilah, Jahmiyyah, and their branches do. Some of them fight when they are a strong faction, like the Khawārij and Zaydiyyah. Others strive to kill individuals from their opponents either by using their authority or by deception. When they are weak, they are similar to the hypocrites. They use deception and hypocrisy, like the condition of the hypocrites. That is because innovations are derived from kufr, for when the mushrikīn and Ahlul-Kitāb possess strength, they wage war against the believers, and when they are weak, they act with hypocrisy towards them" [Al-Fatāwā al-Kubrā].

Accordingly, Sallām Ibn Abī Mutī' (rahimahullāh – d. 173AH) said that the scholar of the Salaf "Ayyūb [as-Sikhtiyānī] would label all the people of innovation as Khawārij; he would say, 'The Khawārij differ in name but agree on the sword'" [Al-Lālikā'ī].

And the ruling for fighting the people of bid'ah if they take up arms is well known. It is the Sunnah of the fourth righteous Khalīfah 'Alī Ibn Abī Tālib (radiyallāhu 'anh) in his fight against the Khawārij. He carried out the Sunnah of Rasūlullāh (sallallāhu ‘alayhi wa sallam) upon these claimants of Islam whose hearts were diseased with innovation and hypocrisy.

The founder of the Khawārij (Dhul-Khuwaysirah) said to the Prophet (sallallāhu ‘alayhi wa sallam), “O Muhammad, be just!” ‘Umar Ibnul-Khattab (radiyallāhu ‘anh) then said, “O Rasūlullāh, let me kill this hypocrite.” He answered, “I seek the refuge of Allah to prevent the people from saying that I kill my companions. This person and his companions recite the Qur’ān and it does not go beyond their throats. They leave the religion like the arrow leaves the bow” [Reported by Muslim on the authority of Jābir Ibn ‘Abdillāh]. Here the Prophet (sallallāhu ‘alayhi wa sallam) did not denounce ‘Umar’s labelling of the man as a hypocrite, rather the Prophet supported ‘Umar’s claim by describing a trait of hypocrisy: religious deeds that have no reality in the heart – recitation of the Qur’ān that merely passes through the throat. He then prevented ‘Umar from killing the founder of this deviant sect citing the same reason for not killing the famous hypocrite ‘Abdullāh Ibn Ubay (Ibn Salūl) who said, “If we return to al-Madīnah, the more honored will surely expel therefrom the more humiliated.” When ‘Umar asked permission to kill Ibn Salūl, the Prophet (sallallāhu ‘alayhi wa sallam) told him not to “so that the people don’t say that Muhammad kills his companions” [Reported by al-Bukhārī and Muslim on the authority of Jābir Ibn ‘Abdillāh]. The Prophet (sallallāhu ‘alayhi wa sallam) said, “They [the Khawārij] will kill the people of Islam and leave the people of idolatry alone. If I reach their time, I will kill them [until they are eradicated] just as the people of ‘Ād were eradicated” [Reported by al-Bukhārī and Muslim on the authority of Abū Sa’īd al-Khudrī].

The above ahādīth show the similarity between hypocrisy and innovation and their common root. The last narration also shows the Sunnah of Rasūlullāh (sallallāhu ‘alayhi wa sallam) towards the Khawārij.

Again, some of the modern day Murji’ah are confused. They think that total abandonment of jihād is an absolute trait of hypocrisy, and because the modern-day hypocrites participate in battles and defend frontlines, they could not be considered hypocrites. They forget that Dhul-Khuwaysirah and ‘Abdullāh Ibn Salūl both participated in fierce battles, that the Khawārij fought battles for the sake of their deviance, and that the Bedouin hypocrites fought battles during the wars of apostasy on the side of Musaylamah and those who resisted zakāh. The hypocrites abandon battles when there is no worldly gain in return, when it does not serve their hypocritical interests, and when the expected hardship is unbearable for them.

Hudhayfah (radiyallāhu ‘anh) heard someone supplicate, “O Allah, eradicate the hypocrites.” Hudhayfah told him, “If they were eradicated, you would not be able to exact revenge on your enemies” [As-Sunnah – al-Khallāl].

This is in accordance with the hadīth of the Prophet (sallallāhu ‘alayhi wa sallam), “Indeed, Allah will aid this religion through people who have no share of the religion” [Hasan: Reported by Imām Ahmad on the authority of Abū Bakrah]. Abū Hurayrah (radiyallāhu ‘anh) said, “We took part in a battle with Rasūlullāh (sallallāhu ‘alayhi wa sallam). He said about a man who claimed Islam, ‘This person is from the people of Hellfire.’ When the fighting started, the man fought fiercely until he was wounded. It was said, ‘O Rasūlullāh, the person you said was from the people of Hellfire fought today fiercely and has died.’ So the Prophet (sallallāhu ‘alayhi wa sallam) said, ‘He went to Hellfire.’ Some of the people almost had doubts. While they were in that condition, they were told, ‘He did not die. He had severe wounds and when night came, he could not bear with his wounds, so he killed himself.’ The Prophet (sallallāhu ‘alayhi wa sallam) was informed about this and said, ‘Allāhu akbar! I testify that I am the slave of Allah and His messenger.’ He then ordered Bilāl to announce to the people that, ‘Indeed, no one enters Jannah except a Muslim soul' and that 'Indeed, Allah aids this religion by fājir men.'" [Reported by al-Bukhārī and Muslim]. The fājir is one who commits fujūr, which is one of the traits of the hypocrites, as in the hadith of the Prophet (sallallāhu 'alayhi wa sallam), "If four traits are found in a person then he is a complete hypocrite, and if he has one of the traits then he has a trait of hypocrisy until he abandons it. If he speaks he lies, if he makes a covenant he betrays it, if he makes a promise he breaks it, and if he argues he fajar (commits fujūr)" [Reported by al-Bukhārī and Muslim on the authority of 'Abdullāh Ibn 'Amr]. Ibn Rajab (rahimahullāh) said, "What is meant by fujūr is that he intentionally leaves the truth to the extent that truth becomes falsehood and falsehood becomes truth. This is from the matters that lying leads to, as the Prophet (sallallāhu 'alayhi wa sallam) said, 'Be wary of lies, for lies lead to fujūr and fujūr leads to Hellfire'" [Jāmi' al-'Ulūm wal-Hikam]. An-Nawawī said while commenting on the word fajar, "Meaning he inclines away from the truth and speaks falsehood and lies" [Sharh Sahīh Muslim].

The above narrations indicate that hypocrites might take part in jihād and even be crucial to the victory of some battles.

Shaykhul-Islām Ibn Taymiyyah said, "The hypocrites who said, {"We believe in Allah and the Last Day"} [Al-Baqarah: 8] but who are not believers are those who are externally believers. They pray with the people. They perform hajj and participate in offensive battles. The Muslims and the hypocrites marry from each other and inherit from each other" [Majmū' al-Fatāwā].

Imām Muhammad Ibn 'Abdil-Wahhāb said, "The hypocrites at the time of Rasūlullāh (sallallāhu 'alayhi wa sallam) would perform jihād fī sabīlillāh with their wealth and lives, pray the five daily prayers with Rasūlullāh (sallallāhu 'alayhi wa sallam), and perform hajj with him" [Ad-Durar as-Saniyyah].

Furthermore, a number of verses of the Qur'ān were revealed regarding the hypocrites who participated in the battles of Tabūk and Banil-Mustaliq, including: {And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief. If We pardon one faction of you – We will punish another faction because they were criminals} [At-Tawbah: 65-66], {They swear by Allah that they did not say [anything] while they had said the word of kufr and committed kufr after their Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper} [At-Tawbah: 74], and {Indeed, those who came with falsehood are a group among you...} [An-Nūr: 11]. The last verse and others from Sūrat an-Nūr cover the events in which the hypocrites started their campaign of slander against the Mother of the Believers, 'Ā'ishah (radiyallāhu 'anhā). This was during the expedition for the battle of Banil-Mustaliq.

The Irjā' of the Jihād Claimants

If one examined the battleground of Shām, he would see that the military factions before the Islamic State's official expansion fell mostly into four categories:

1) Islamic factions with an international agenda.

2) "Islamic" factions with a nationalist agenda.

3) Nationalist factions with an "Islamic" agenda.

4) Secularist factions with a democratic agenda.

The first category encompassed all Islamic factions that eagerly received muhājirīn and was not fearful of their presence. The

الائتلاف الوطني لقوى الثورة و المعارضة السورية
National Coalition of Syrian Revolution and Opposition Forces
اجتماع الهيئة العامة
TOSHIBA

THE MURTADD SPONSORS OF AL-QĀIDAH’S ALLIES

second category encompassed all factions that proposed an “Islamic” agenda but mixed it with elements and different degrees of nationalism. The third category encompassed all factions that proposed a nationalist agenda while using “Islamic” language and culture as inspiration and justification in their propaganda; they claimed to be non-secularist[12]. The difference between the second and third categories is almost superficial except that leaders in the second category factions have a “Salafī” background and their soldiers display more religious “practice.” The fourth category encompassed those factions officially belonging to the Free Syrian Army (FSA) Supreme Military Council based in Turkey. There was no doubt amongst most fighters belonging to the first category that the fourth category was one of apostasy[13]. The problem for those infected by Irjā’ was mainly the second and third categories who all received both private support (but well-known by the other factions) and public support from Arab regimes, the West, Turkey, the Syrian National Coalition (SNC), the FSA, the “Muslim” Brotherhood, the Surūriyyah (essentially a “Salafī” version of the “Muslim” Brotherhood), and the Saudi palace scholars. Many leaders of the “Islamic” and nationalist factions themselves also belonged as individuals to the SNC, the FSA, and the “Muslim” Brotherhood, although this membership was in most cases kept unofficial, it was still well known by the other factions. Neither friend nor foe could deny these relationships, the support, and the memberships. Above all this, most of these factions were internally infected by bid’ah (some of which was kufrī) but their bida’ were never their “official” creeds. The “Islamic” factions were infected with Surūriyyah, Jāmiyyah (pro-Saudi “Salafiyyah”), and Irjā’. The nationalist factions were infected with Jahmiyyah (extreme Irjā’

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[12] They are referred to as nationalist factions to differentiate them from the openly secularist/democratic factions.

[13] Because of the nature of the Syrian people, these apostate factions of secularism were the least effective in deviating the jihād. The apostates based in Turkey – the FSA and the SNC – had to rely more on the second and third categories to gain influence on the events in Shām. They used their relations and aid for this purpose. The apostate factions of secularism – the Military Councils of the FSA and their different battalions – were mostly eclipsed by the hypocritical factions claiming a more “Islamic” agenda and culture. Note: The hypocritical factions are referred to as such for historical reasons. They later moved from the grayzone of hypocrisy to the darkness of apostasy both in words and deeds after they got the “freedom” to come out with their kufr through their Sahwah.

AHMAD JARBĀ - THE MURTADD FORMER HEAD OF THE SNC

and negation of Allah’s attributes), Ikhwāniyyah (the “Muslim” Brotherhood methodology), Sufism, and Qubūriyyah (grave-worship).

Then comes the hypocrisy… The nationalist and “Islamic” factions would say they were independent of the SNC and the FSA based in Turkey, but would receive support from the SNC and the FSA leadership, representatives from the SNC and the FSA based in Turkey would visit the headquarters of these factions in Shām, and the leaders of these factions would visit the hotels of the SNC and FSA in Turkey. The leaders of these factions would also regularly be received as guests by Arab diplomats in Qatar and Saudi Arabia. Again, all the factions – including the Jawlānī front – knew that the “Islamic” factions had intricate relationships with Arab regime apostates including diplomats, intelligence, media, and “scholarship,” as a lot of it was public. All these deviant factions would regularly claim they received only “unconditional” support from their backers. The “Islamic” and nationalist factions would also declare each other brothers and claim to differ with the SNC and FSA for political or military reasons. The leaders of these “Islamic” and nationalist factions would also make deviant statements with implicit, or worse yet, sometimes explicit kufr. When confronted, they would retract their words, distort them towards a more “favorable” meaning, or sometimes defend their falsehood with “shar’ī” arguments.

THE NATIONALIST FSA

These different factions – although possessing power – never implemented Allah’s Sharī’ah in their “liberated” territory. Rather, they would set up “shar’ī” and “mutual” committees and courts that were “planning” – for more than two years – to implement the Sharī’ah but would not execute the hudūd, enforce the good, and ban the evil either because the committee claimed it was not the right time to do so or because the court ruled over only certain domains of life (so that it would not clash with the emotions of the masses and not contradict the interests of the other factions). These committees and courts consisted of different judges from the various deviant backgrounds mentioned before: the Surūriyyah, Jāmiyyah, Murji’ah, Jahmiyyah, Ikhwān, Sūfiyyah, Qubūriyyah, and even secularist lawyers, and worse yet, secularist judges who only recently abandoned the Baathist regime but never repented from apostasy! All of these – in addition to the jihād claimants’ “scholarship” – were tasked with implementing the Sharī’ah together…

The nationalist factions also had within their ranks large numbers of soldiers who neither observed the five daily prayers nor the Ramadān fast and operated like gangs tormenting the Muslim population with regards to its lives, wealth, and families.

Then the Sahwah was launched and these hypocrites and deviant innovators took up arms against the muhājirīn and ansār of the Islamic State. They did so alongside and in cooperation with the military councils of the FSA, the Syria Revolutionaries Front of Jamāl Ma’rūf, the Marxists of the PKK, and the media and “scholarship” of the Arab tawāghīt. They even publically thanked the Arab tawāghīt for their aid.

THE MURTADD JAMĀL MA’RŪF

So what did the Murji’ jihād claimants of Shām do? They claimed that the hypocritical factions (who had come out with their hypocrisy and committed apostasy) had to be treated exactly like the most senior and virtuous muhājir mujāhidīn. Essentially, they invented a new Irjā’ī claim, “The Īmān of ‘Abdullāh Ibn Ubay (Ibn Salūl) and that of Abū Bakr as-Siddīq are equal,” and accordingly, had Ibn Salūl lived to the khilāfah of as-Siddīq and taken up arms against the Muhājirīn and Ansār during the wars of apostasy, then as-Siddīq would have had to set up an independent or mutual court to judge between him and Ibn Salūl so as to determine whether Ibn Salūl committed apostasy or not despite all the clear-cut traits of major hypocrisy Ibn Salūl had manifested throughout his life before his rebellion. Worse yet, the independent or mutual court would have to include judges from other hypocrites – who without doubt held Ibn Salūl in esteem – under the condition they did not belong to Ibn Salūl’s same tribe. This “independent” court would also have to determine if as-Siddīq had committed any injustices against Ibn Salūl!

In addition, every statement and action of kufr the hypocritical factions made after the Sahwah – and in many cases before it – would be reinterpreted to a favorable meaning so as to justify the jihād claimants’ alliance with the apostate Sahwah against the Islamic State. If they said, “We fight for democracy, a civil state, and want American support against the Islamic State. We are against terrorism” They say, “Maybe they think that democracy is shūrā and that a civil state is the opposite of a police state. And maybe they want unconditional support against the Khawārij whom some of the scholars made takfīr of. And maybe by terrorism they mean terrorism against Muslims. In the end, they are all excused due to their ignorance and it is obligatory to treat them as full-fledged Muslim mujāhidīn until the independent/mutual court is set up, and whoever makes takfīr of them or implies such, are Khawārij!” In the end, the excuse of ignorance was the shield the jihād claimants would use to defend the hypocritical factions whose apostasy had become apparent and – in many cases – to defend the blatantly secularist factions, all against the Islamic State![14]

If someone pointed out that these factions did not rule by the Sharī’ah despite their control of “liberated” territory and fought against the state that had implemented the Sharī’ah, the

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[14] If ignorance is such an encompassing excuse for the contemporary Murji’ah, what will prevent some of them from excusing the Dajjāl due to ignorance when he claims prophethood and lordship only to fight alongside him against those who make takfīr of him?

{They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, even if the disbelievers despise such}

[At-Tawbah: 32].

jihād claimants would say that Shām was dārul-harb[15] and that hudūd should not be implemented therein! Others would say that defensive jihād against those who violate Muslim lives and families is given precedence over implementation of tawhīd (the Sharī’ah), somehow implying that the two obligations conflicted with each other!

If one were to point out that some of these factions have entire units of soldiers who neither pray the five daily prayers nor fast Ramadān and who only kill Muslims and steal their wealth, they would respond that after fifty years of life under the rule of the Baathists one had to excuse these factions for their “mistakes” and rely upon them in fighting the common enemy, the Islamic State!

So these jihād claimants exaggerated the concept of excuse due to ignorance to encompass the basis of the religion (the basics of the shahādatayn), its well-known fundamentals (the famous convictions, obligations, and prohibitions), and realities obvious to most laymen now (such as the meaning of democracy, the mechanics of the democratic system, and the secularism of the SNC and the FSA). They also downplayed the danger of abandoning the pillars of Islam and the implementation of the Sharī’ah in general. They also denied the phenomenon of hypocrisy in practical rulings. This deviant Irjā’ then became the driving force for the jihād claimants of Shām (the Jawlānī front) to assist the Sahwah of apostasy in the war against the Islamic State! The ruling of this is well known; Imām Muhammad Ibn ‘Abdil-Wahhāb (rahimahullāh) said that from the nullifiers of Islam was “backing and aiding the mushrikīn against the Muslims. The proof is the statement of Allah (ta’ālā), {And whoever is an ally to them among you – then indeed, he is one of them. Indeed, Allah guides not the wrongdoing people} [Al-Mā’idah: 51]” [Nawāqid al-Islām]. And so the jihād claimants made their religion flimsier than the frailest of garments until it left them stripped of the religion and exposed like their Sahwah counterparts.

Sadly, Western and Arab intelligence were able to take advantage of this Irjā’ in Shām by sitting back and watching as the jihād claimants fought against the Islamic State and defended the Sahwah. They hope to repeat the experience in other lands of jihād but forget that Allah (ta’ālā) said, {They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, even if the disbelievers despise such} [At-Tawbah: 32].

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[15] Ibn Qudāmah (rahimahullāh) said, “The hudūd are to be implemented in the thughūr (frontier outposts). There is no difference we know of regarding this. This is because the thughūr are from the lands of Islam and there is a need to deter its people from committing sins just as there is a need to deter others. ‘Umar wrote to Abū ‘Ubaydah ordering him to flog eighty times whoever drinks alcohol. This was while Abū ‘Ubaydah was in Shām and it was from the thughūr” [Al-Mughnī]. If the Muslims’ thughūr are from dārul-Islām, how much more so are the territories defended by the thughūr? These Murji’ah distorted the meaning of dārul-harb to mean a land experiencing war when the term only refers to a land being ruled by kuffār having no truce with the Muslims even if the land is not experiencing war!

IN THE WORDS OF THE ENEMY

Over the last month, a number of crusaders voiced their concerns over the power and drive of the Islamic State, its revival of Islam and the caliphate, and its eventual expansion into Europe and the rest of the world.

The Catholic crusader and American politician Rick Santorum had the following to say:

"This is a caliphate that has been established and that means they are calling people from all over the world to come and fight this battle. As long as they hold ground and continue to expand that ground, more and more will come. The fact that we are delaying means that the Caliphate continues to exist. They are not losing ground. They are not being discredited in the eyes of the Muslim world. They will get stronger. … This is really important to understand. The reason the West had a thousand year war with Islam is that Islam was ever expanding. When Islam began to contract, it collapsed, and the caliphate was eliminated. Now they have established a caliphate. They are dead serious about expanding it. Unless we begin to take back that ground and make this caliphate just irrelevant in the eyes of the radical Muslim world, we are going to have a bigger and bigger problem."

The Catholic Crusader
RICK SANTORUM

The American Crusader
GARY BERNTSEN

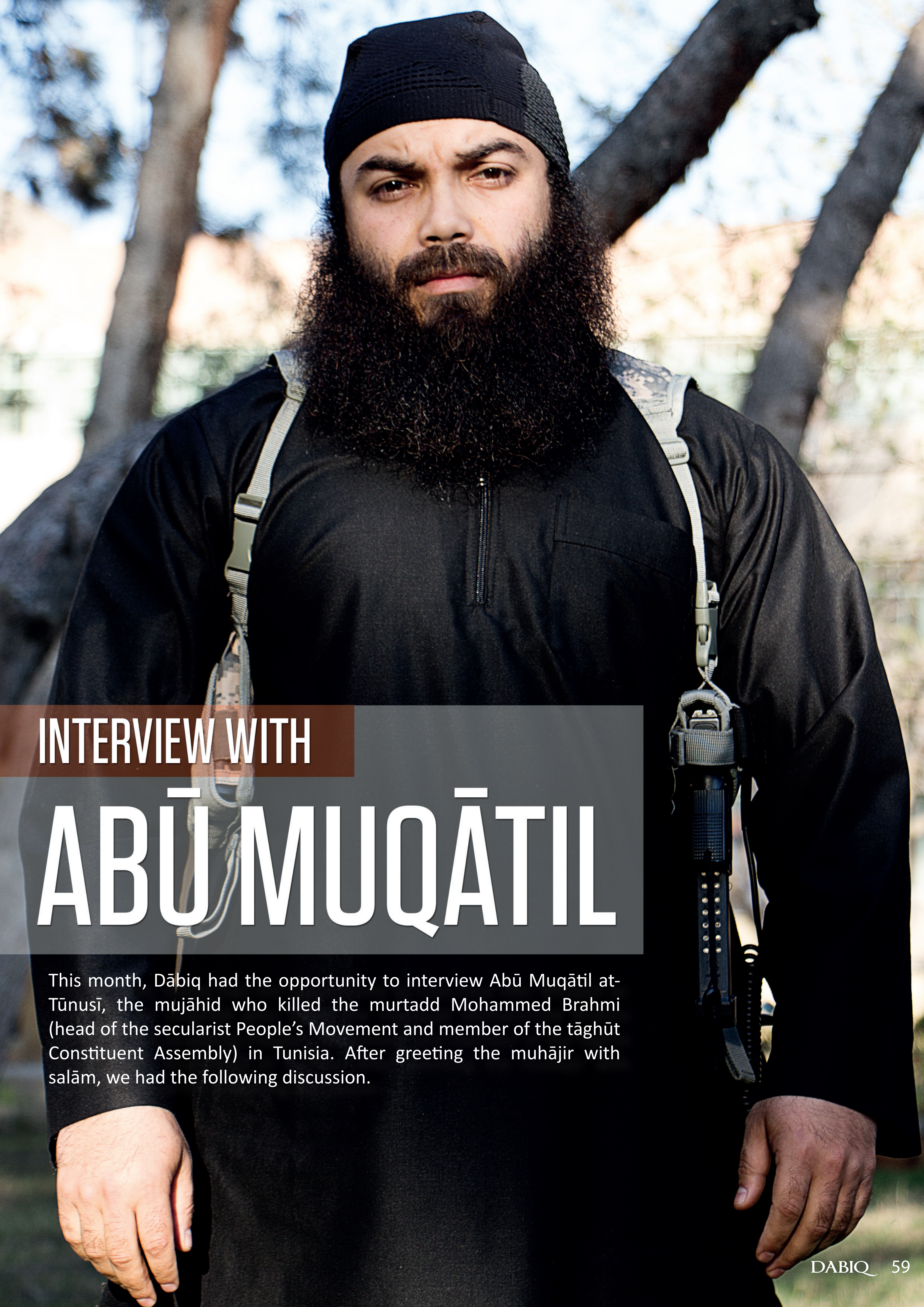
And the American crusader and former CIA mission commander Gary Berntsen had the following to say:

"In the last six weeks we've seen groups in Pakistan have sworn allegiance to ISIS, Ansār Bayt al-Maqdis in the Sinai Peninsula has sworn allegiance to them, Libyan groups have, and now Boko Haram. … ISIS has billions of dollars. They have a network of communications. They're reaching out to these people and it just shows you how deadly and effective ISIS is. ISIS truly is the most successful Sunni terrorist group in history because they've carved out a space for a nation-state. These groups recognize that. … Those in these countries see this group as an Islamic group, and it's an Islamic terrorist group but it's a terrorist group that has become a nation-state. And it's accepted broadly in these areas by individuals now that refuse to accept the concept of secular nation-states. And ISIS has been brilliant in its pushing out of propaganda. It has really sold itself to the hundreds of millions of people around there that are looking for a message."

Finally, the American crusader and Virginia state senator Richard Black said the following:

"One thing is clear, if Damascus falls, the dreaded black and white flag of ISIS will fly over Damascus. Within a period of months after the fall of Damascus, Jordan will fall and Lebanon will fall. With that area of expansion for the most extreme Islamists, I think you will automatically see a beginning of a historic push of Islam towards Europe and I think, ultimately, Europe will be conquered, and that's why I look at Syria as the center of gravity. That's what we used to talk about in the army war college when we would study wars and the objective. There was always a center of gravity – the thing which would determine the outcome of the war. If you defeated the center of gravity, then you won. What I see is Syria is the center of gravity for Western civilization. If it falls, then we will begin to see a very rapid advance of Islam on Europe and I think ultimately, potentially, the collapse of all of Europe."

The American Crusader
RICHARD BLACK



INTERVIEW WITH

ABŪ MUQĀTIL

This month, Dābiq had the opportunity to interview Abū Muqātil at-Tūnusī, the mujāhid who killed the murtadd Mohammed Brahmi (head of the secularist People's Movement and member of the tāghūt Constituent Assembly) in Tunisia. After greeting the muhājir with salām, we had the following discussion.

THE MURTADD MOHAMMED BRAHMI

DĀBIQ: Why did you kill Brahmi?

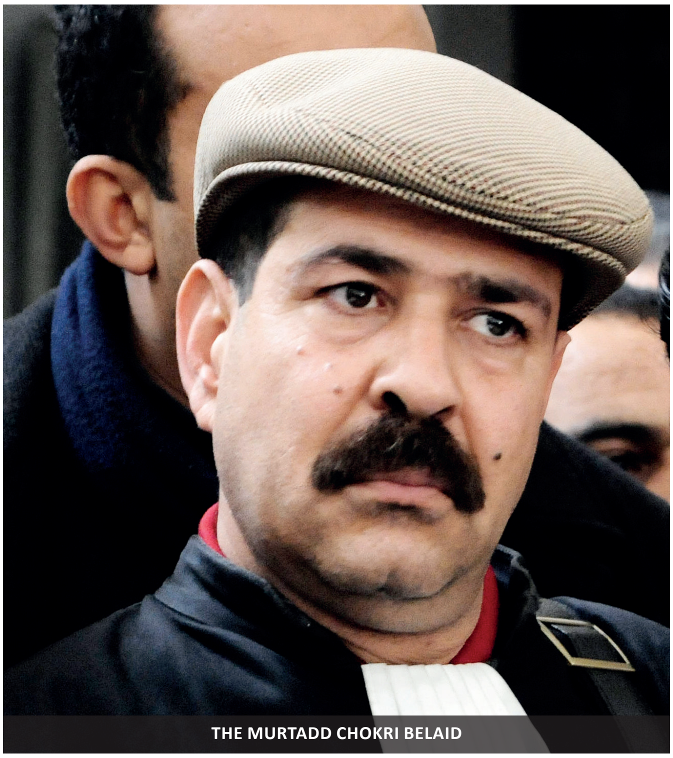
ABŪ MUQĀTIL: In the name of Allah; all praise is due to Allah; and may blessings and peace be upon Allah's Messenger. We wanted to cause chaos (tawahhush) in the lands by killing Brahmi so as to facilitate the brothers' movements and so that we would be able to bring in weapons and liberate our brothers from prisons. This was the main goal behind killing Brahmi in addition to the fact that he worked in the Constituent Assembly making him from the tawāghīt of the country.

DĀBIQ: Was it difficult for you execute the operation?

ABŪ MUQĀTIL: All praise is due to Allah. Allah ('azza wa jall) facilitated the matter so we did not find difficulty. We stayed four hours in front of the home of this tyrant, waiting, until he left the home and entered his car. I then moved towards him and killed him by shooting ten bullets at him.

DĀBIQ: Can you tell us about the assassination of the murtadd Chokri Belaid (coordinator of the Democratic Patriots' Movement) and the brothers who took part in the operation?

ABŪ MUQĀTIL: The assassination of Chokri Belaid was carried out by our brother Abū Sayyāf Kamāl Gafgāzī (may Allah accept him). Our brother Lutfī az-Zayn (may Allah accept him) was with him in the operation. Abū Zakariyyā Ahmad ar-Ruwaysī (may Allah accept him) helped the two brothers in executing the operation. Our brother Ahmad ar-Ruwaysī was killed recently in a battle against the apostates. He had been imprisoned in Tunis for issues from his past, and alhamdulillāh, Allah guided him in prison and his practice became good. He began making the adhān in prison and attending the lessons given by the brothers despite the harassment from the tawāghīt. When the revolution happened in Tunisia, he was able to escape with the brothers from prison. He then joined the brothers in Libya and took part in some battles with the brothers. When we established a training camp in Libya, he became one of the brothers in charge of the camp. He would train the brothers, as he excelled in the military field. Thereafter, when we started smuggling arms into Tunisia, he helped us despite having a 15-year prison sentence on him in Tunisia. The brother did not hesitate. He came with us, took the risk, and smuggled



THE MURTADD CHOKRI BELAID

the weapons. After the assassination of Chokri Belaid, he became wanted. So he went back to Libya and continued training the brothers there and sending brothers to carry out operations inside Tunisia. Thereafter, alhamdulillāh, the brother was in Sirte and joined the Islamic State there, pledged allegiance to it, and became responsible for a training camp there. He would train the brothers. Alhamdulillāh, he was killed facing the enemy, not fleeing. We ask Allah to accept him and make us join him in the Gardens of Eternity.

DĀBIQ: Why did you decide to perform hijrah to Shām after the operation against Brahmi?

ABŪ MUQĀTIL: I decided to perform hijrah to Shām because most of the brothers I used to work with were either killed or imprisoned and all the roads for me to continue jihād in Tunisia were cut off. Alhamdulillāh, by performing hijrah to Shām, I was blessed with witnessing the revival of the Khilāfah.

DĀBIQ: Can you tell us about your experience in jihād?

ABŪ MUQĀTIL: My religious practice started in 2002. I came to Shām to study the Sharī'ah. In 2003, after the Americans entered Iraq, I went to Iraq and stayed there about a month. Thereafter, we were betrayed by some of the hypocrites there and were forced to leave. I then went to France. I then prepared for another journey and joined Jamā'at at-Tawhīd wal-Jihād with Shaykh Abū Mus'ab az-Zarqāwī (rahimahullāh) in Fallūjah. I stayed there for about six or seven months. I then left Fallūjah to Shām so as to receive my family but was arrested there. I stayed nine months in the Far' Filistīn prison. I was then deported to France and remained imprisoned there for seven years. I then left back to Tunisia and started planning on establishing jihād in Tunisia with my brothers. Libya was next to us and weapons were widespread there. So we went to Libya and established a training camp there. We would train brothers there and at the same time we would work to smuggle weapons into Tunisia. Our brother Kamāl Gafgāzī (may Allah accept him) executed the first assassination so that we could create chaos in the lands. The matter succeeded but some of those associated with jihād there, may Allah guide them, went out and defended the former government institutions and thereby ruined our mission. We tried again with Brahmi and the same occurred. After all these attempts I decided to go to Shām and join the Islamic State there.

DĀBIQ: It is well known that the tāghūt "Zine El Abidine" Ben Ali was from the worst of the tawāghīt, yet the number of Tunisians in the ranks of the Khilafah is so great. How was this possible? Also, do you have a message for the tawāghīt of Tunisia, both the secularists and so-called "Islamist" tawāghīt?

THE HUMILIATED TĀGHŪT BEN ALI

ABŪ MUQĀTIL: As for the number of Tunisian brothers who have joined the ranks of the Khilāfah, then all this is from the grace of Allah ('azza wa jall). This tyrant and fool, Ben Ali, would not leave an opportunity for someone to practice the religion even if it were "practice" according to a false manhaj. He would wage war against them all and throw them into prison. This was good for the brothers and led to the spreading of the correct manhaj in Tunisia.

As for my message to the secularist tawāghīt of Tunisia, then I say to them: Observe what is happening to your kāfir brothers in Iraq, Shām, and other lands. This will be your end, by Allah's permission, upon our hands, inshā'allāh. There is nothing between us and you except slaughter.

As for my message to the tawāghīt of Tunisia – those who are considered "Islamists" – then I say, has not the time come for you to repent to Allah ('azza wa jall) and realize that the ideas you hold and the paths you tread, including that of the elections, have not brought you any results except for kufr? As for the Islamic State, then it took the path of the Prophet (sallallāhu 'alayhi wa sallam), and here it is, an established state in Shām, Iraq, Libya, Yemen, Nigeria, Sinai, and other lands. So wake up, fear Allah ('azza wa jall), and return to your religion.

DĀBIQ: Do you have any comments on the recent operation in Tunis (the Bardo Museum attack)?

ABŪ MUQĀTIL: The operation delighted us and healed our hearts. We hope that the brothers there follow this path, rely upon Allah, and inflict massacres upon the enemies of Allah. Through operations like this, terror enters the hearts of Allah's enemies. Inshā'allāh, the brothers there will follow this path. They should be certain that operations like this are not impossible. The brothers carried out this operation while the Bardo Museum is beside the Tunisian Parliament – one of the most guarded places – and still, alhamdulillāh, Allah facilitated for the brothers to enter it and kill their enemies. We ask Allah ('azza wa jall) to accept the martyred brothers and have mercy upon them.

DĀBIQ: Can you tell us about your imprisonment in France?

ABŪ MUQĀTIL: I ask Allah to protect us from imprisonment, amputation, and fracture. I ask Allah ('azza wa jall) to release our brothers in all the prisons. Prison was difficult. We would face humiliation and discomfort from these kuffār. But at the same time, it was a great gate for da'wah to Allah ('azza wa jall) and to explain this manhaj and this path to the imprisoned youth. Finally, prison is the school of Yūsuf ('alayhis-salām). And in all conditions, all praise is due to Allah.

DĀBIQ: Do you have a message for the brothers in France?

ABŪ MUQĀTIL: I call them to wake up and fight the enemies of Allah for Allah's cause. By Allah the Great, you would wake up and fight them if you came here and saw what they do with their planes, how they terrify the women and children, and how they strive day and night to destroy this state, and by Allah's permission, they will never be able to do so. I call them to follow the method of the brothers who executed operations in Europe. Weapons are easy to acquire in those countries. Rely upon Allah ('azza wa jall). I also say to them, do not look for specific targets. Kill anybody. All the kuffār over there are targets. Don't tire yourself and look for difficult targets. Kill whoever is over there from the kuffār.

DĀBIQ: Do you have a message for the kuffār in France?

ABŪ MUQĀTIL: I say to them, soon by Allah's permission you will see the banner of lā ilāha illāllāh fluttering over the Elysee Palace. The Islamic State is close now. Between us and you is the sea. By Allah's permission, the march is advancing towards you. And inshā'allāh, your women and children will be sold by us in the markets of the Islamic State.

DĀBIQ: Jazākumullāhu khayrā. We ask that Allah blesses you.

NEW RELEASE

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Abu Suhayb

AL-FARANSI

THE FAILURE OBAMA

PARADIGM SHIFT

By John Cantlie

After all the gnashing of teeth in September, there appears now a grudging acceptance by many Western politicians that the Islamic State is different to anything they've seen before. Their response, by necessity, has to be different too.

Firstly, a caveat. There is always a danger that I am well behind the curve in terms of recent developments and that some of the things I observe from news reports provided are outdated from the outset. But has anyone noticed a crucially telling shift in the way some American leaders and their allies are discussing the affairs of the Islamic State recently?

From the toothless roaring of Obama's address to the nation on 10th September, in which he declared that the Islamic State "is a terrorist organization, pure and simple," it would seem that some of his closest advisors, many figures in the rest of the NATO world and the media in general are not convinced by such a simplistic description, although "terrorism" is undoubtedly one of the tactics, amongst many, adeptly employed and advanced by the Islamic State in its jihād.

Obama's own former defense secretary Chuck Hagel described the situation as "one of the most challenging periods in history for American leadership."

In an interview with CBS, Hagel went on to say, "We've never seen an organization like ISIL that is so well-organized, so well-trained, so well-funded, so strategic, so brutal, so completely ruthless. We've never seen anything quite like that in one institution. Then they blend in ideology ... and social media. The sophistication of their social media program is something that we've never seen before. You blend all of that together, that is an incredibly powerful new threat."

For the former defense secretary to be using such relatively complimentary language when discussing an adversary is a clear sign that Washington isn't so sure they're up against a mere "organization" at all. And Hagel is not alone in his use of respectful parlance. General Martin

Dempsey, chairman of the Joint Chiefs of Staff, confessed on television that “firstly, there’s no military-only solution to ISIL. And secondly, there’s no airpower alone solution either in Iraq or Syria.”

THE TWO CRUSADERS HAGEL AND DEMPSEY

There’s no point including quotations from the world’s journalists because so many of them wax lyrical about the gains and exploits of the Islamic State – we’d be here all day paraphrasing other peoples’ words.

But such admissions were impossible to even imagine back in the days when American leaders were busy laying the groundwork for this very environment today. Back then, it was all about crushing the unruly “terrorists” in Iraq and Afghanistan with “shock and awe” and the might of the American war machine. But today the men in charge are being forced to concede that maybe, just perhaps, they were a little too quick off the mark to dismiss the Islamic State as merely “a terrorist organization, pure and simple.” And that’s just three months into their campaign.

I am certainly no expert on such matters and my views are those of a layman, but generally one doesn’t expect a mere “organization” to lay siege to cities or have their own police force. You certainly don’t expect a mere “organization” to have tanks and artillery pieces, an army of soldiers tens of thousands strong, and their own spy drones. And one certainly doesn’t expect a mere “organization” to have a mint with plans to produce their own currency, primary schools for the young, and a functioning court system.

These, surely, are all hallmarks of (whisper it if you dare) a country.

Ah, the C-word. It’s being used sporadically by the media, slowly at first but its use is gathering pace. Could the Islamic State, the Caliphate that was only announced in June, really be a country?

“ISIS will have taken more towns, more territory, consolidated more gains and really become, unfortunately, the kind of country we don’t want to see over there,” declared retired Lieutenant Colonel Bill Cowan on Fox News in October 2014.

As uncomfortable as it may be for many in the West, there’s little reason why the State shouldn’t be considered a country. Countries can be born in days, in hours during a coup, or in minutes at the signing of a paper, they have been for centuries. So there’s no reason this one shouldn’t have been born the way it was. And if it’s not the Islamic State’s country, then just whose is it?

Certainly, it no longer belongs to Bashar al-Asad, holed up in Damascus as his soldiers recuperate after four years of massacring the Muslims of Syria. There was never any legitimacy to his tyrannical rule and what control he had has long passed and can never return.

Does it then belong to the newly instated and incompetent puppet Iraqi government, tucked away in Baghdad while its army licks its wounds from the murderous thrashing it received from the mujāhidīn back in the summer? Clearly not. And it definitely doesn’t belong to the Free Syrian Army, who had years to do something decisive or cohesive but chose instead to smoke Gauloises cigarettes, drink tea, and complain that nothing could be done without NATO jets flying overhead. Well they are now, and they’ve still achieved zero.

No indeed. If anyone has an actual claim to the lands stretching across Iraq and Syria (or any of the other regions the Islamic State has reached), has the motivation to run them, and the military to defend them, then it's hard to argue against the leaders and soldiers of the Islamic State.

Although the West might never admit such a thing, there are Western politicians who are beginning to realize this fact and thus, little by little, we're seeing a changing of vernacular, a paradigm shift in how those leaders talk about the State, because if it is a country – whether recognized by anyone or not (and the Islamic State doesn't care either way) – then that changes things, dramatically.

You can't just conveniently write it off as merely "a terrorist organization," because it doesn't wash with the public. You can't drop a few bombs on it and hope it goes away, because it won't. And you can't expect a feckless collection of poorly-trained and even more badly-disciplined ground troops to do a job you don't want to touch, because they will fail.

At some stage, you're going to have to face the Islamic State as a country, and even consider a truce. If there's no military only solution to the Islamic State, and that's already on the record as being the case, then after you've tried getting the other Sahwah tribes to turn against it and finished mucking around trying to find ways to cut their funding or shut down their media message (which has already cost the US well in excess of $1.3 billion and completely failed) at some point the only option left will be an offer of a truce...

And that's going to take some swallowing of pride. But with the black flag of the Caliphate now seen on the skylines of Africa, Arabia, and Asia, a complete departure in how the West addresses this State is needed.

What's the alternative, launch airstrikes in half-a-dozen countries at once? They'll have to destroy half the region if that's the case. I was in Kobani in October last year and more than 170 US airstrikes – "the heaviest barrage since the air campaign

AMERICAN AIRSTRIKES
IN 'AYN AL-ISLAM

began" according to CBS correspondent Holly Williams – had merely finished what Islamic State artillery had begun and reduced large portions of the city to rubble. In the end, it was over 600 sorties, and now there is nothing left of the place.

Incidentally, there was a heavy airstrike some time ago in the dead of night and I promise that you don't sit there thinking, "Hurray, it's the United States Air Force." As the doors shake on their hinges and the walls bulge momentarily inward from the shockwaves, you become incandescent with fury. For 20 minutes afterwards there are the sounds of babies crying in fear, mothers trying to soothe their children, and sirens as casualties are taken to hospital. It's a side to "precision" bombing that you never see back in the West.

Is a truce even realistic? Right now, it's too early. The scene is just being set for a big operation against the Islamic State to be executed by Iranian militias (AKA the Iraqi army) backed by the US. But when that fails because Shiite militiamen are afraid of being burnt alive, when special forces operations skyrocket in an effort to make up for what the Iraqi army cannot achieve, and when the mujāhidīn start beheading Western troops, then every option is going to be on the table, and fast. A truce will be one of those options.

THE ONLY QUESTION IS, HOW MANY MORE WESTERNERS WILL DIE BETWEEN THEN AND NOW?

The way things are going at the moment, the answer is many. France, Belgium, Denmark, Australia, and Canada, have all been the targets of mujāhidīn attacks over the last three months alone, and as more Islamic fighters from different groups in different countries pledge allegiance to the Islamic State, such attacks will surely only become more numerous and better-executed.

"Foreign fighters travelled everywhere, from Europe, to the United States, to Australia, to other parts of the Muslim world, converging on Syria," said Obama on an interview aired on 60 Minutes. "And so this became ground zero for jihadists around the world. And this is one of the challenges that we're going to have generally. Where you've got states that are failing or in the midst of civil war, these kinds of organizations thrive."

However long it takes for those options to be placed on the table, the language change in the West is undeniably there. Just eight months into their campaign and already some of the most senior political figures in the US are admitting the Islamic State is unlike any opponent they have faced before and that a military solution by itself is impossible. That speaks volumes by itself.

Finally, I may have an overly-simplistic way of looking at things that perhaps does not reflect the immense complexities of modern warfare and nation-building. Any truce between the West and the Islamic State would ultimately have to address the end of support for Arab and non-Arab tyrannical puppets in the Muslim world as well as an end of support for Israel. That's just for openers, but the impossible can and does happen.

War is entirely predictable in that it can only lead to one of two outcomes. Either one side emerges victorious while the other is vanquished, or some kind of truce is reached. It is the only way wars end[1], and America and its allies will never win this war. They know it and everyone else knows it as well.

At some stage the only option that can prevail for America and the West is the sensible one.

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[1] Editor's Note: A halt of war between the Muslims and the kuffār can never be permanent, as war against the kuffār is the default obligation upon the Muslims only to be temporarily halted by truce for a greater shar'ī interest, as in the offer of truce from the Prophet (sallallāhu 'alayhi wa sallam) to the mushrikīn of Makkah in Hudaybiyah. The term of the Hudaybiyah treaty was ten years. Once a truce is reached, if it is broken by the kuffār, they will be punished by both the shar' (jihād) and qadar of Allah. The betrayal of the mushrikīn of Makkah towards the Hudaybiyah treaty signed by the Prophet (sallallāhu 'alayhi wa sallam) led directly to the Muslims assembling to successfully conquer Makkah (as described in the Sīrah), just as the betrayal of the crusader Romans towards the future treaty with the Muslims will lead directly to the Muslims assembling to successfully conquer Rome (as described in the Sunnah).

‘Abdullāh Ibn Hawālah said, “Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, ‘You will be granted conquest over Shām, Rome, and Persia, until one of you will possess such-and-such number of camels, such-and-such number of cows, and such-and-such number of sheep, to the extent if one were to be given a hundred dīnārs, he would be discontent with it.’ He then placed his hand on my head and said, ‘O Ibn Hawālah, if you see that the Khilāfah has come to the Holy Land [Shām], then the earthquakes, tribulations, and great matters have approached. The Hour will be closer that day to the people than this hand of mine from your head.’”

[Sahīh: Reported by Imām Ahmad, Abū Dāwūd, and al-Hākim]